

TEACHING TO THE MASCULINE SPIRIT: A MODEL
TO REINVIGORATE, RECRUIT AND RETAIN
MEN IN THE CHURCH THROUGH
CHRISTIAN EDUCATION

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ABSTRACT

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Carter Metropolitan Christian Methodist Episcopal Church is an African-American congregation in Detroit, Michigan, where the researcher is pastor. A program was needed that would train members in the Church to identify problems that contribute to the absence of men and the lack of male participation. The goal of this project was to create a meaningful Christian education model that would train the church in finding ways to reinvigorate, retain and recruit men. The applied approach during the research process was qualitative that utilized training sessions, a survey, pre-test, and a post-test was given and the data analysis assessed.

ACKNOWLEDGEMENTS

Thank you first of all to my Lord and Savior, Jesus. I would like to thank the church families that have been part of my spiritual journey, Beebe Chapel CME Church in Wrightsville, Arkansas, Jamison Memorial Temple CME Church in Kansas City, Missouri., St. John CME Church in Richmond, Missouri, and Carter Metropolitan CME Church, in Detroit, Michigan. I especially thank you Carter for your patience, prayers, love, support and encouragement you have given me throughout this project.

I thank all of my family. I cannot call all the names because there are too many of us. Just know I love you.

To the Presiding Prelate of the Mighty Thriving Third Episcopal District of the Christian Methodist Episcopal Church, Bishop Paul A. G. Stewart Sr. and Mrs. M. Earline Stewart.

To my mentor Dr. J. Sherman Pelt, who nurtured and helped me to grow throughout this process I say thank you.

To my peer group members especially, Damon Jones, who encouraged me throughout this process.

To my Professional Associates and Context Associates, thank you for your time and energy.

Finally, a special thank you to the 6:00 a.m. Prayer Line Group that prayed for me from the moment they heard of my endeavor.

DEDICATION

To my mother, Myrtle E. West, who is my hero. To my father, Reverend Lee Arthur Allen, Sr. who continues to hold up the blood stained banner. To my matriarchal grandmother, Mrs. Myrtle Robinson. And to my patriarchal grandmother, Mrs. Mae Ella Allen (Mommie), who next to Jesus is the best thing that ever happened to me in my life.

LIST OF ABBREVIATIONS

CME	Christian Methodist Episcopal
NIV	New International Version
NRSV	New Revised Standard Version

EPIGRAPH

“Core beliefs are our working opinions about whether God can be trusted . . . They have been acquired through life experiences, worship, and cultural exposure, and they can be altered likewise.”

--Nicholas C. Cooper-Lewter and Henry H. Mitchell

Soul Theology

INTRODUCTION

A popular song some years ago was entitled, "It's Raining Men." Unfortunately, when it comes to men in church in this present age, the song that would be sung most likely would be entitled, "You Don't Miss Your Water Til the Well Runs Dry." The church was once was a magnet to men causing them to come forth in droves to be part of God's kingdom. However, today, that is not the case. Men are absent from the churches in what were first imperceptible numbers, but now those numbers have reached epidemic proportions. Men have taken flight from the Church in large numbers. Men were once the leaders in church. The question asked, is how a faith founded by Jesus Christ and His twelve male disciples become so popular with women, and unpopular with men?

The issue of the absence of men in the church in modern America is of the greatest intensity. This tremendous imbalance is symptomatic of the problems of the community at large. In inner-cities in particular, the absence of men in church spill over into the absence of men in families.

The focus of this project was to develop a model that would reinvigorate, recruit and retain men in the church. As the newly appointed pastor of Carter Metropolitan Christian Methodist Episcopal Church in Detroit, Michigan, the writer found there was an imbalance in the membership when it came to attendance, leadership, and participation in ministries. Men were the minority, while women were in the higher percentage when it came to church attendance. Women were also in the majority when it came to leadership

positions. While activities were taking place and ministries starting to grow, men were still in the minority when it came to participation. More women were in the choir, on the usher boards, in Sunday school, Bible study, attending business meetings, and other areas in the life of the church.

The pastor was concerned about the problem of men not strongly being in the life of Carter Metropolitan C.M.E. Church and sought to find a way to rectify the problem. Various reasons for men not attending church were analyzed and studied by the writer. Through research she was attracted to one theory presented. The theory was that today's Church has become feminized to the point that it is an anathema to men. When it comes to worship services, teaching, and environment the feminine spirit was more prevalent, causing men to believe church is for women. Men feel they need to distance themselves from the church in order to attain masculinity. The theory further proposed that in order to attract men, the masculine presence needed to be restored to the life of the church. The writer then took on the mantle to bring men into the church by developing a model that would teach to the masculine spirit.

What does the writer mean by the masculine spirit? She means the core values of the male personality. Therefore, teaching to the masculine spirit will focus on getting a better understanding of masculinity in order to discover what motivates men and ways in which the church can meet men's spiritual needs.

As a profound advocate of Christian education, she chose to use it as the burgeoning vehicle to develop a model. Christian education braces up every ministry in the church. It provides training, nurturing, and supervision of moral growth. Christian education develops individuals into mature Christians. The church has been

commissioned by Christ in Matthew 28: 20 to “Go ye therefore and teach.” Therefore, every action in the church should lead to teaching Christ to others. The educational ministry of the church allows for goals to be set as a community to make certain matters happen in ministry. Christian education speaks to the needs of people where they are. It facilitates the learning experience in the local church.

Sometime ago in her ministry this writer had encountered Jawanza Kunjufu’s book, *Adam Where Are You?: Why Most Black Men Don’t Go to Church*, which gave reasons why Black men are no longer the majority in church. The onus for bringing men back into the church in Dr. Kunjufu’s work seemed to be placed on the men that left. The writer wanted to pursue another hypothesis, and that was the fact that men are being pushed out of the pews by the modern church by ignoring their needs and devaluing their strengths. The church needs to be challenged to get a better understanding of men to find out what motivates them spiritually, in order to bring about a transformation in their lives, as well as transformation in the church.

It is the writer’s hope and prayer that the model will serve as a catalyst to Carter Metropolitan, the Christian Methodist Episcopal Church, and other denominations to evaluate, emulate, and to innovate male participation and retention in the church. Furthermore, she would be profoundly gratified that the programs of the church will be strengthen by the calling of Christian education to be nurturers, developers, and agents in helping men retreat back to churches, recognize how vital Christ is to their future, grow in the grace of God and live their faith.

Chapter One will deal with the spiritual journey of the writer in order to convey her nurturing and tutelage that brings her to this project. In this chapter the reader will also be introduced and acquainted with the contextual setting of the writer.

Chapter Two discusses the statement of the art of ministry that the writer engaged as a means of exploring Christian education and the role it plays in the church, as well as the role it can provide in restoring the rightful balance of men in the church. An exploration of masculinity will take place in its relationship of developing the project model. By engaging in literary works that display the scope of thinking on the problem of the absence of men in the church and the reason for the need of men in the church, the writer looks to convey the dire implications of the situation.

In Chapter Three the writer will theoretically grapple with the theological, historical, and biblical foundations of the project. The history of the shortage of men in the church will be discussed.

In Chapter Four research and methodology of the project will be the focus. Specifically, the hypothesis, instrumentation, research design and measurement will be the areas covered.

In Chapter Five the researcher deals with the field experience. Actual implementation of the project will be detailed and an account given to the reader. The methods of collecting the data that was used and the results of those finding will be discussed. The effects of the project on the lives of those involved will be presented.

Chapter Six will be the reflections, summary and conclusion of the researcher in this project. The writer will expound on the results of the findings that were brought about during this project, and what is needed for further study of the problem.

CHAPTER ONE

MINISTRY FOCUS

The Project Manager

Faith A. Allen's life begins at the beginning of the week. She was born on a Sunday afternoon. Her mother likes to tell the story that she was in such a hurry to come into the world she was born ten minutes after her mother had received a shot to ease the pain, not really allowing the shot to take effect. It seems appropriate that she was born at the beginning of the week because life has surely handed her plenty of new beginnings. The greatest of all beginnings was when she began to realize that God had a special calling for her and that she was precious in God's sight.

On June 3, 1956 Faith was born and the journey began. Faith started life in the small town of Wrightsville, Arkansas. She would call it a city but everybody referred to it as a small town. Wrightsville is ten miles outside of Little Rock. She used to say she was from Little Rock whenever anyone asked her where she was from but at some point she realized it was growing up in Wrightsville that had shaped her into who she was to become.

Wrightsville had Baptist churches, Pentecostal churches, and the C.M.E. church. The C.M.E. stands for Christian Methodist Episcopal but the family always said C.M.E. They didn't say they were Methodist, they just said they were C.M.E.s. Her family

were members of Beebe Chapel C.M.E. Church. Faith always thought that was a funny name for a church and it was not until years later she learned the church was named after Bishop Joseph A. Beebe. She still thought it was a funny name. The pastor of the church when Faith's mother was pregnant with her was the Rev. N. Charles Thomas. He tells the story of her mother coming to him when she was pregnant and was experiencing hardship. He told her without the benefit of a sonogram she was going to have a girl and that she would name her Faith. Rev. Thomas remains a mentor to Faith to this day.

Faith's family served the Lord gladly. Church was very important to them and very much a part of their lives. They were workers in the church. When the church doors opened they were there. If they were not fellowshipping at Beebe then they were at one of the other churches. In a small town everybody felt they all belonged to God and really made no distinction based on denomination. They just loved praising the Lord and talking about the Lord. Faith learned about the Lord and church from the praying folks at Beebe Chapel. Faith loved Sunday school and Vacation Bible School. She loved the teaching in Sunday school, and remembers the Bible stories of Daniel in the lion's den and Zacchaeus in the Sycamore tree trying to get a glimpse of Jesus.

By the time she was three, her father and mother were separated. She never could quite remember her mother and father living together. Her mother had had two more sons after Faith. One son was born when Faith was three and the other, Donald Ray, when she was four. The family lived in small house so she slept in the same bed with her mother and little brother, Donald Ray who was three months old. One morning she awakened and discovered that her sleeping brother needed his diaper changed. She told her mother who went to change him and realized something wasn't right. Her mother picked him up

and ran out of the house. Someone later came back and told the children that Donald Ray was dead. Long before the term crib death was named, he died from it. She remembers being at the cemetery for a graveside funeral for him. She carries the memory of that morning with her even until this day. It was the beginning of her experience with death and it was someone close to her.

Faith's second experience of death of someone close to her was at age five years old when her beloved patriarchal grandfather whom she called "Big Daddy" died of a massive stroke at the age of fifty. She loved him very much, and it was from him she learned to respect her elders and say, "Yes ma'am, no ma'am, yes sir, and no sir." She learned how men were supposed to go to church and keep God in their lives and their family lives. His death was the catalyst for Faith's strong bond with her patriarchal grandmother. This bond really changed the course of her spiritual journey.

When Faith was eight years old her mother uprooted the family, which now consisted of another daughter, to the big city of St. Louis, Missouri. The family of four children and their mother, moved in with her mother's sister and family.

While Faith hated leaving her grandmother and family, she was glad to leave Wrightsville. St. Louis offered, if nothing else, running water and indoor bathrooms, which was something Wrightsville did not have.

Since they were C.M.E.s, they immediately found a C.M.E. Church where Rev. Isaiah Scipio was the pastor. He was a wonderful pastor. Parrish Temple in St. Louis was nothing like Beebe Chapel. It was a large church that had been acquired from the Catholic Church. Beebe Chapel was a simple one room structure. However, this church was brick and had a choir loft and a huge pulpit. It also had lots of stained glass windows.

The family went from a church where everybody knew everybody to not knowing anyone. We were C.M.E.s though so we were not strangers. The order of worship was still mostly the same. The choir sang lots of anthems, none of which Faith remembers like the hymns and upbeat gospel songs from Beebe. Because her mother did not have transportation, a dedicated man from the church consistently transported she, her mother, brothers, and sister to Parrish Temple to Sunday school. She would someday love to go back and find this man's family and tell them how much she appreciated their father and grandfather. He reminded her of her grandfather with his dedication to his church and to God. Faith would someday herself pick children up and take them to church when their parents could not or would not take them.

From the ages of eight through thirteen, Faith lived in St. Louis. Every summer Faith and her older brother would return to Wrightsville and spend the whole summer with their grandmother. Their father was away at college, but he would be there sometimes during the summer with them. Every Sunday morning they were at Beebe Chapel. Since it was right up the road, her grandmother would send them to Sunday school with their offering, which they had better not lose or spend. She carried hers tied up in a handkerchief. One Sunday her brother didn't put all of his money in the offering tray and took the rest to buy ice cream at the ice cream stand next to the church. His grandmother found out about it and made him regret what he did. I learned how to give to the Lord what was the Lord's, and not suffer the consequences for being disobedient with God's money.

While they were living in St. Louis her father accepted his call to preach and became a minister in the C.M.E. Church. Her father pastored many churches in Arkansas.

She visited several of them and enjoyed being a “PK” (preacher’s kid). She took pride in seeing and hearing as her father preached on Sunday and conducted the business of the church. Her father served as pastor to many churches in Arkansas, from small churches in rural areas to larger churches in the bigger cities of the state. He was even a Presiding Elder at one point in his life. Faith’s father has now been a pastor for over forty years. At present he pastors a church in a very small town in Arkansas.

At the age of thirteen, Faith’s mother moved her family to Kansas City, Missouri. Once again they found a C.M.E. church. Jamison Memorial Temple was and remains the largest C.M.E. church in Kansas City. The church boasted of a membership of doctors, lawyers, educators, and blue collar workers. The church had recently moved to its new location on a very elite and historical block. The boulevard had been home to rich whites that had left the city for the suburbs and was now home to well to do African Americans. The year was 1969 when this all happened.

While still a teenager, Faith joined a Baptist church. Faith had been brought up C.M.E., but the Baptist didn’t believe the same doctrine as the C.M.E. church. Faith had been baptized as an infant at Beebe Chapel in Wrightsville and the mode used was sprinkling. She was told by the Baptist preacher that baptism didn’t take. He didn’t explain why he just told her she would have to be baptized again. The only mode they used was full immersion. Faith went in the water. The water was cold and she didn’t trust the minister to hold her up. She didn’t come out of the water feeling any differently than before she went in, just wetter.

In her senior year in high school Faith took an English literature class that changed her world. The teacher introduced her to Jean Paul Sartre and his philosophy of

existentialism. Faith latched on to his philosophy and started believing God did not exist. She didn't want to say she was an atheist, so the teacher helped her to see she was an agnostic. Faith held on to this belief and when she went to college, she proudly proclaimed she was an agnostic. While away from home, she did not have to attend church, and did not attend church much of the whole time she was in college. She was at a Mennonite college that strongly practiced their belief as Christians and required students to attend weekly chapel. She enjoyed shocking her classmates by telling them she did not believe in God.

When Faith was in college her grandmother, who had always made sure she was in church was involved in a very serious automobile accident. Her grandmother almost lost her life. Faith got mad at God because she thought God was punishing her grandmother for Faith's agnostic beliefs. She was not pleased with God and told Him so.

When Faith graduated from college she returned to Kansas City and still did not attend church. One thing she did, was lie to her grandmother every time she talked to her long distance on a Sunday. Her grandmother would ask the question, "Did you go to church today?" and Faith would say, "Yes ma'am, Mommie." Lying through her teeth, because she was not going to anybody's church.

One year Faith's grandmother announced she was coming to visit. Faith knew when she came she would want to attend church. More specifically she would want to attend Faith's church. Faith knew she had to join a church and become active so she would not be introducing her grandmother to persons who didn't even know who she was. She returned to Jamison Temple CME church because the family was CME and all of her family was still members. She united with the church on Easter Sunday.

Faith only planned on going to the church to get to know the people, and making sure they knew her. Grandmother came and went and Faith could have left the church, but the young adults of the church drew her in and she became active in the ministries. She sang in the choir and attended Sunday school. She really liked hanging out with the choir members and they all became good friends.

One Sunday afternoon, Faith was attending a program at the church that her mother's choir was sponsoring, which was the only reason she was attending. She had no intention of enjoying the service. The choir was singing a song and something happened to Faith. She had a conversion experience. She would liken this experience to Saul on the road to Damascus. It was if blinders had come off her eyes and she really thought a window of heaven had opened. It was at that moment she realized God was real. She really felt the presence of God. No one else around her could see it or feel what she was feeling. It was as if she was in the church all by herself. It was as if all the gospel songs she had heard were written for her. She felt God's amazing grace and could really sing lyrics of a song she remembered from childhood. The song was entitled "Something Got a Hold on Me." Faith never told anyone about this conversion experience. It was as if it was a private moment between her and God.

Faith's life wasn't the same. She experienced a new life in the Lord. She experienced a changed life. She really loved the Lord with all of her heart, soul and mind. She became more and more active in the church.

One of her greatest joys was teaching the young adult Sunday school Class called "The Free Spirits." When she first started attending Sunday school she was a member of a class called "Pairs and Spares." She at first was participating in the class as a member

but after while the teacher had her fill in for her. She did not know the teacher was setting her up to become a Sunday school teacher. Faith eventually taught the class for a short period. One day the Sunday school Superintendent came, got her out of class, and took her to a new Sunday school room. The Superintendent informed her that this was her new Sunday school room and she would be the teacher.

Teaching Sunday school was a passion for her. She had majored in Secondary Education in college, but she never taught professionally. She found out as a teacher in Sunday school she was learning more and more about the Bible. Faith was challenged by the lessons and trying to live the lessons she was teaching. Even though she had always been in Sunday school when she was younger, Faith knew that teaching would be entirely new. She had to know the lesson in order to teach it to others. She was challenged to making the lessons come alive.

One Sunday Faith was asked to speak for a Missionary program and she felt comfortable in the pulpit, as if this was a place she was supposed to have been. Everyone commended her on her message. Faith thought God had given her a gift of speaking and let it go at that.

Another Sunday Faith was at the church and the pastor at the time without warning told her she was going to be a preacher. She laughed at that and thought he was talking about someone else. Preaching was the last thing on her mind. Faith's other passion was singing in the Contemporary Choir. One Sunday morning after singing, while in the choir stand she was waiting for the preacher to give his text for the sermon. The text the preacher used was from Romans chapter one. The preacher stopped at verse thirteen but Faith kept on reading. When she came to verse sixteen she read "For I am not

ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.” Faith once again had a conversion experience and it was as if God spoke to her and called her. It seemed as if no one else was around her and she still cannot remember the sermon that morning. At the moment she read the verse she knew God was calling her to preach and that she had been running because she was afraid of what her friends would say about her. She thought she would lose her friends because she was going to be a preacher. However, she thought folks that used to know her would laugh and remind her of all she had done. Now she knows it did not matter what they said, because she was not ashamed of the gospel of Christ.

Faith was still running from her calling but she did share with her pastor what was going on. Her pastor told her there was a ministry in the C.M.E. church called an Exhorter. An Exhorter is one who has the gifts and graces for ministry, but they do not want to be ordained. She felt good about this and told him she would want to be and Exhorter. She was licensed by Jamison Temple as an Exhorter, and she thought she had accepted the call God had on her life, but it was not so.

The pastor allowed Faith to be in the pulpit on Sundays and she assisted him in the worship service by praying and reading scripture, but she was still not content with fulfilling the role God wanted her to fulfill for ministry. Her pastor had the same feeling and he called her into his office to find out if she was sure being an Exhorter was her calling. She told him that she felt she was called to preach. Two months later she announced to the congregation that she was called to preach. Faith would be the first woman in that church to accept her call to preach. Therefore, she received her local

preacher's license at Jamison Temple C.M.E. church and four years later she was ordained a Deacon in the Christian Methodist Episcopal Church.

Three years after her ordination, Faith was assigned to pastor her first charge, St. John C.M.E. Church in the town of Richmond, Missouri. Richmond was a rural town with a population of little under 7, 000. It was thirty minutes outside of Kansas City, Mo. The commute for Faith was one hour each way a journey she made for over nine years. Her ministry flourished at St. John. The church at first was predominantly African-American, became a multicultural congregation drawing both Whites and Latin-Americans. She also founded a ministry, A Few Good Men of God that mentored to boys, men, and the community. The membership at St. John grew causing the one room building to become outmoded, and Faith was given a vision to move the congregation to build in order to accommodate the need for more worship space and educational facilities. A building campaign was embarked on and after five years the church moved into its brand new facility. The million dollar structure was built on three acres of land provided a larger sanctuary and an educational wing.

Faith was only able to pastor at the newly built church for one year after its completion. In August of 2004 she was appointed the pastor of Carter Metropolitan CME Church in Detroit where she now currently serves.

Context of Ministry Module

Carter Metropolitan Christian Methodist Episcopal Church has been in existence 82 years. The church began in 1923 from an idea of eight people who had a vision of a

C.M.E. church on the west side of Detroit.¹ The city was racially divided between the east side and the west side, with the east side being Black and the west side being white. There was a point in time when Blacks were not allowed on the west side, much less live on the west side. Little by little Blacks began to move into the all white area of which the church is now located.

The church began in a store-front building in 1925. The name of the church originally was St. James C.M.E. church. In 1929 a pastor was assigned to the church that was a builder by trade and felt that with the men of Carter, a new church could be built. Hence, a new church on the corner of Vinewood and West Kirby was erected. The membership under this new pastor grew to 75.

As the Church membership increased, a larger church was needed and the pastor and the trustees proposed the idea of purchasing the Congregational Church located on West Grand Boulevard at West Warren for \$100,000. The members agreed. Through the efforts of the bishop at that time, Bishop R.A. Carter the church was purchased and renamed Carter Metropolitan. On Sunday morning in year 1945, members met at their old church on Vinewood Street and marched to their new building. The march was only a block but it culminated a long distance from the humble beginnings of the church. The Congregational Church was a white congregation and the purchase of it by an African-American congregation in 1945 made the news and was reported in the newspapers. Some of the present members were in the number that marched that morning.

The church on Vinewood was a white building that had the sanctuary upstairs and the basement that served as the fellowship hall downstairs. The new church building was a massive, multilevel brick building of which the sanctuary had a seating capacity of 700.

¹"Church History," Carter Metropolitan CME Church 80th Anniversary Souvenir Booklet, 2004.

One of the features was a gymnasium housed on the top level. The lower level held the fellowship hall, conference room, restaurant style kitchen, and nursery. Attached to the building was the educational wing, which is housed the Junior Church, Sunday School rooms, and the library. Through the years the church made many renovations to the building and acquired adjacent property to serve as the parsonage, offices, and meeting areas.

The membership of the church continued to grow in its new location and at times the sanctuary was filled to capacity and chairs had to be placed in the aisles. Professionals such as doctors, lawyers, and teachers were a part of the makeup of the congregation. Factory workers that were employed by the automobile industry also were large in number. The majority of the members were southerners that had journeyed from the south to the north looking for a better opportunity in life.

The congregation from which Carter purchased the church was part of a massive exodus of whites that were leaving the city of Detroit and moving to suburbs. The racial makeup of the neighborhood surrounding the church was changing. As more Blacks moved in, more whites moved out.

The church is affiliated with the Christian Methodist Episcopal denomination. The C.M.E. church was founded in Jackson, Tennessee in 1870 and came out of the Methodist Episcopal Church South. It was formerly named the Colored Methodist Episcopal Church but underwent the name change in 1954. The church is governed by bishops who preside over an Episcopal District. Currently there are ten districts of which Carter Metropolitan resides in the Third Episcopal District. There are then Regions of which Carter Metropolitan is in the Michigan-Indiana Region. The regions are then

divided into districts of which Carter Metropolitan is in the Detroit District. The Detroit District is comprised of 18 churches. Carter Metropolitan is the second largest.

Detroit is a city that is economically based on the automobile industry, which was once a booming industry that is no longer thriving. The city that was once a thriving city is suffering from the layoffs. The community of which the church resides is showing the effects of the decline of the city. What once were beautiful brick buildings and homes are now either worn down from lack of upkeep or abandonment.

The C.M.E. Church uses the system of itinerant ministry. The pastors are appointed by the bishop and receive one year appointments. The appointments are renewed each year at the Annual Conference. Carter has had twenty pastors in the history of the church. The church made history in August 2004 by appointing its first female pastor, Reverend Faith A. Allen.

The year 2004 found the church in decline and in a survival mode. The membership roll boasted over 1100 members (adults and children) on the rolls. The average Sunday worship attendance was 75. Yearly number of persons uniting with the church was 10. The age makeup of the church was mostly elderly and middle age. The educational wing of the church had been destroyed by a fire in 2002 and was currently in the midst of renovation. The Youth Church and Sunday School rooms had been out of use for over two years due to the fire. The gymnasium had not been used in years and housed pigeons. The parsonage was in poor condition. Bills were not being paid and many ministries had ceased. Seventeen funerals were held that year.

In 2003 a study for a ten year strategic plan for the church was done, based on five strategic key issues. The issues were membership, education/training, financial

stewardship and accountability, improving internal communications and adequate physical structure. The vision of Carter Metropolitan is "A multicultural, multigenerational congregation in a state of the art facility that will be spiritual and will provide teaching, preaching, training and many outreach ministries with sufficient resources to support them." The mission of Carter is to "win lost souls to Jesus Christ, enhance Christian worship, strengthen the bond of its members and spread God's news to all humanity."

Currently, Carter Metropolitan is growing. Average attendance is now over 225, which on some Sundays have seen attendance of over 300. Over 90 new members have been added to the church.

Carter has traditional Sunday morning service. Sunday school begins at 9:30 a.m. and worship service begins at 10:45. The worship service while at first was laid back has become more upbeat with the addition of percussions and a praise team. The music ministry has a variety of choirs from the children's choir to the contemporary choir to the male chorus and the senior choir.

The renovation of the educational wing was completed in October 2004 and the Youth Church, nursery and Sunday classes are in full swing. A Young Adult Sunday Class between the ages 18-35 has been started and is thriving. The gymnasium is now in use again with the start up of a youth basketball league. At present there are three basketball teams sponsored by the church. The parsonage, which is the home of the pastor, underwent a total renovation. A new sound system been installed in the church. A new 22 passenger bus has been purchased.

Carter is using the motto of "Making a Difference in Our Community." The ministries are now being turned more outward as opposed to inward. There is a feeding ministry that at first only took place every Saturday morning. Now the ministry has been expanded to six days a week with upwards of over one hundred being fed everyday. Some of the persons from the feeding ministry have united with the church. The church has housed the homeless in the community overnight. Carter Metropolitan is currently moving from survival to revival and renewal.

CHAPTER TWO

THE STATE OF THE ART OF THE MINISTRY PROJECT

The average man accepts the reality of Jesus Christ, but fails to see any value in going to church . . . Of the world's greatest religions, only Christianity has a consistent nagging shortage of male practitioners.¹

The absence of men in attendance, participation and leadership in churches today has reached a crisis level. The church, once a bastion for men has now become a place of avoidance. Men do not see a need for going to church. Dr. Jawanzwa Kunjufu, in his book, *Developing Strong Black Male Ministries* speaks of attending churches when he has the privilege of being invited to speak. One of the first things he does is ask all of the men to stand up. Although he acknowledges the awesomeness of seeing men stand up, when he ask all of the women to stand he then is presented with the fact that two to three times more women stand up than men.² The retreat of men from the life and ministry of churches calls for a remedy for this dire situation in order to recover their vital role in today's church. This writer's research has led her to the conclusion that in order make the church attractive to men a masculine presence must be restored.

Leon J. Podles, puts forward that currently the role of women in the church has become such a preoccupation that the serious problem of the perennial absence of men is

¹ David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson, Inc., 2005), 9.

² Jawanza Kunjufu, *Developing Strong Black Male Ministries* (Chicago, IL: African American Images, 2006), vi.

being obscured. In his provocative book, *The Church Impotent: The Feminization of Christianity*, he brings forth the belief that Christianity has been emasculated. He concurs with this writer's position that a masculine presence can and must be restored in order to return men once again to the church. In his writings he states:

Men do not go to church. They regard involvement in religion as unmasculine, and almost more than anything they want to be masculine. The basic ideology of masculinity is a given as long as men are born of women and societies face challenges. Even if it wanted men to abandon masculinity, the Church has no way to reach them to persuade them to do so. Nor should men abandon masculinity. For all its faults, it is a basic natural religion a yearning for transcendence, a proto-evangelism built in to the structure of human society. Since men continue to want to be masculine, they will continue (unless there are major changes in the Church) to put a greater or lesser distance between themselves and the Church.²

David Murrow, in presenting clear and convincing reasons for why men aren't in church, brings forth a work that challenges the church of today to return to men. His concern for why men are the largest unreached people group in the church, led him to research the problem in order to grip the answers to questions that have been asked by church leaders, churchgoing women and men themselves. Murrow presents eye-opening findings and advice that can recover the vital role of men in the church. In his book, *Why Men Hate Going to Church*, he theorizes that maybe the church is only designed to reach

² Leon J. Podles, *The Church Impotent: The Feminization of Christianity* (Dallas: Spence Publishing Co, 1999), 196.

women, children and elderly folks.³ He throws the gauntlet down and challenges the church to be a place where men of all kinds can connect to God.⁴

The proposed model for teaching to the masculine spirit acknowledges that men have different core values and needs. In order to reach men for Christ a model must be put in place to address those needs. The writer recognizes that for that model to be developed a definition of masculinity must be explored and expatiated upon. Specifically, the writer sought to engage authors and literary works about the ideals of manhood and what factors influence male identities, behaviors and attitudes.

Podles, having delved into the anthropological and developmental psychology, as well as to the literature of masculinity, when answering the question of what is masculinity states,

Maleness and masculinity are not the same thing. We commonly recognize a distinction a distinction between facts of biology and masculine identity. Simply being an adult male is not enough; one must in addition *be a man*, which means more than simply having a male body. Being a man in the fullest sense is a matter of the will, a choice to live in a certain way. A male can be praised for acting like a man, or blamed for not being manly.⁵

Gene A. Getz, senior pastor at Fellowship Bible Church North in Plano, Texas in his classic *The Measure of a Man*, puts forth twenty biblical guidelines drawn from the Apostle Paul's letters to Timothy and Titus to measure true masculinity. Those twenty principles being:

³ Murrow, *Why Men Hate Going to Church*, viii.

⁴ Ibid.

⁵ Podles, *The Church Impotent: The Feminization of Christianity*, 37.

1. Becoming a Faithful Man
2. Building a Good Reputation
3. Maintaining Moral Purity
4. Living a Balanced Life
5. Demonstrating Wisdom
6. Making God's Truth Attractive
7. Sharing Our Resources
8. Communicating Sensitive
9. Being Moderate in All Things
10. Overcoming Self-Centeredness
11. Handling Anger Appropriately
12. Avoiding Destructive Behavior
13. Treating Others Fairly
14. Being A Peacemaker
15. Learning Generosity
16. Fathering God's Way
17. Loving God Wholeheartedly
18. Being Just and Upright
19. Living a Holy Life
20. Becoming a Disciplined Man⁶

⁶ Gene A. Getz, *The Measure of a Man* (Ventura: Regal Books, 2004).

These principles have been used for discipling men and as a basis for Bible studies for years and have proven to be a wonderful tool in helping men mentor to other men.

Patrick Morley, is one the most respected authorities on the unique challenges and opportunities that men face. He is the author of *The Man in the Mirror*, a work that teaches men how to change their lives in Christ. Morley in his book *The Young Man in the Mirror*, offers insight and teachings to young men to prepare them to become the men they are bound to be. In the chapter entitled “Manhood: What Does it Mean to Be a Man?” he makes plain and comprehensible three things all men want. Those three things being, “*Something we can give our lives to—a cause or mission; Someone to share it with; A “system” (“story” or “worldview”) that offers a reasonable explanation for why 1 and 2 are so difficult.*” Manhood, he then explains is finding something men can give themselves to, someone to share it with, and a system that explains how to make sense of their lives.”⁷

One of the ways to reinvigorate men in the church and heightening their attendance and participation is to help them see the calling that is on their lives. In his book, *The Seven Seasons of a Man’s Life*, Patrick Morley who has a ministry focused on the needs of men and leaders, when looking into the seasons of a man’s life brings forth the fact men have a call to serve. He proclaims, “In the Bible the call to serve God is a man’s vocation.”⁸ Teaching to the masculine spirit is a way of helping men to recover the idea that the work they do is a calling and a personal ministry.

⁷ Patrick Morley, *The Young Man in the Mirror* (Nashville: Broadman and Holman, 2003), 14.

⁸ Patrick Morley, *The Seven Seasons of a Man’s Life* (Nashville: Thomas Nelson, 1995), 221.

At the 2006 General Conference of the Christian Methodist Episcopal Church, Bishop Henry M. Williamson, Sr., Presiding Prelate of the Ninth Episcopal District, in his Episcopal Address lamented the fact that local churches and denominations are declining because of the lack of men. He expounded on the theme that was to be invoked for the next quadrennial season in the life of the C.M.E. Church. The theme would be “*From Good to Great: The Jesus Challenge*.” Bishop Williamson lamented that there was a missing ingredient that was resulting in dying and declining churches, in the C.M.E. Church and churches across America. That missing ingredient was the lack of men in the church. The solution he proposed, if the Church was to move from *Good to Great*, was to develop an effective male ministry for the C.M.E. Church.⁹

In an article in November, 2006 issue of *The Christian Index: The Official Publication of the Christian Methodist Episcopal Church*, Dr. Harold J. McCoy Sr., a longtime layman in the C.M.E. church commended the C.M.E. Church and its College of Bishops for establishing an independent ministry for men at the 2006 General Conference. Dr. McCoy listed what will a ministry to men do for the Man:

1. It will give him a new understanding and appreciation and desire to live a more spirit-filled life.
2. He will better understand the total mission of the church.
3. It gives him a sense of belonging to and playing a vital role in KINGDOM BUILDING.
4. It makes him aware of his talents and potential and provides opportunities for personal growth and development.
5. It will widen his circle of friends and acquaintances and develop a rich and abiding fellowship with other men.

⁹ Henry M. Williamson, “The Episcopal Address to the 2006 General Conference of the Christian Methodist Episcopal Church: Prepared and Delivered on Behalf of The College of Bishops” (2006).

6. He will become a better role model for Christian living in his home, church and community.¹⁰

The impact of what a man of God's life and influence has on getting his family to follow Jesus is phenomenal. Dr. Jawanza Kunjufu in his cause to save African American males and thus saving the family offers this insight that, "When a child accepts Jesus as Lord, four percent of the family will follow. When a mother accepts Jesus as Lord, seventeen percent of the family will follow. When a father accepts Jesus as Lord, ninety three percent of the family will follow."¹¹

Robert Lewis, the teaching pastor of Fellowship Bible Church in Little Rock, Arkansas in enlisting the medieval custom of knighthood, offers a unique approach to shaping a boy into a man. Maintaining that in those days lads were trained from an early age, being equipped with a masculine vision, a code of conduct, and a cause in which to invest their lives. Goals were achieved, objectives were set, and boys became men. In his book, *Raising a Modern-Day Knight: A Father's Role in Guiding His Son to Authentic Manhood*, he shows how men can confidently guide their sons to authentic, biblical manhood. He contends families are crying out for men who will do more than "tune out" when they come home from work. Society needs men who will stand for moral absolutes, and children want dads who will provide moral and spiritual direction. He states, "The

¹⁰ Harold J. McCoy Sr., "The Ministry to Men: A Reflection," *The Christian Index: The Official Publication of the Christian Methodist Episcopal Church*, vol. 139, no. 11(November 2006): 30.

¹¹ Jawanza Kunjufu, *Developing Strong Black Male Ministries* (Chicago: African American Images, 2006), vi.

question is asked, "Where are these men?" and, "What will become of our families in their absence?"¹²

In the classic work of Dr. Kunjufu the book, *Adam Where Are You?: Why Most Black Men Don't Go to Church*, he deals with the questions of why ninety-five percent of African American males do not attend church and what could be done to increase the number of African American males in church? Through a questionnaire he devised to bring about discussion and to find answers to why the men were not attending church he was able to summarize and extrapolate on twenty-one reasons. One of the reasons listed was passivity or that Jesus was a wimp.¹³ A strong masculine portrayal of Jesus will allow men to want to take on his identity and emulate his life. Dr. Kunjufu calls for the need of the church to portray a strong masculine image of Jesus Christ as a means to bring and keep men in the church and develop strong black male ministries.

Dr. Willie Richardson, in his book, *Reclaiming the Urban Family: How to Mobilize the Church as a Family Training Center*, gives hands-on answers to the crises of urban homes. Urban families face the devastating problems of low income, drug abuse, divorce, gang involvement, and domestic violence. Dr. Richardson contends solutions to these problems exist in the local church. He offers strategies and principles that can train men to be competent husbands and fathers. Using these strategies has raised adult male membership in his church as high as 48 percent. He states:

Why should we single out men in evangelism? Women outnumber men in most churches. In some churches, male membership can be less than 10 percent. In my experience,

¹² Robert Lewis, *Raising a Modern-Day Knight: A Father's Role in Guiding His Son to Authentic Manhood* (Wheaton: Tyndale House Publishers, 1997), 53.

¹³ Jawanza Kunjufu, *Adam Where Are You: Why Most Men Don't Go to Church* (Chicago: African American Images, 1994), 79.

it is a lot more difficult to get men to church or be committed and faithful than it is to get women. Much of the time when we lose a faithful single woman from the Church, it is because she has backslidden because of her involvement with an unsaved man... We have wives in our churches who have unsaved husbands and sons at home. We must face Satan head-on and challenge him for millions of unsaved men. The church cannot build Christian families if we are not reaching our unsaved fathers and sons.¹⁴

Contemporary approaches to Christian education have brought increased attention to the patterns of learning embedded in ethnic experiences. The relationship of human development psychology and Christian education is evaluated through gender and ethnic lenses.¹⁵ Churches need to evaluate themselves in order to see if they are providing an environment that is conducive to men. The environment in which teaching and learning takes place in the black church is one of the most neglected areas of Christian Education according to Christian Education Professor, Keith A. Chism.¹⁶ Teaching to the masculine spirit calls for developing and understanding of the male culture in the learning process and then developing a curriculum and pedagogy to maximize the learning experience.

If the church is to stem the tide of men fleeing the church, this writer proposes a model be formulated through Christian education. Since Christian education incorporates the involvement of each ministry of the church developing a model will enable every facet of the church to become involved in reaching men for Christ. The church's primary equipping ministry, as stated by Lora-Ella McKinney, in her work, *Christian Education*

¹⁴ Willie Richardson, *Reclaiming the Urban Family: How to Mobilize the Church as a Family Training Center* (Grand Rapids: Zondervan Publishing House, 1996), 67.

¹⁵ Jack L. Seymour, ed. *Mapping Christian Education: Approaches to Congregational Learning* (Nashville: Abingdon Press, 1997), 14-15.

¹⁶ Keith A. Chism, *Christian Education for the African-American Community* (Nashville: Discipleship Resources, 1995), 54.

in the African American Church: A Guide for Teaching Truth, is Christian education and she states:

Equipping the saints for service occurs through worship, prayer meetings, personal spiritual reflection, a broad range of church activities, and the offerings of departments of Christian education... In coordination with the other ministries of the church Christian educators provide a fertile spiritual and informational foundation for church members.¹⁷

Christian educators Jack L. Seymour and Donald E Miller, when writing about congregational education, concurs that Christian education is at its best as when it assists in dealing with the crucial issues of personal and social life in light of the gospel and that it teaches the faith tradition first recorded in the bible so that people take on the identity of Jesus.¹⁸ The church that works to offer a Jesus for men and boys as a strong role model will see a difference in the evangelizing and stop the revolving door of men leaving the church.

Effective teaching that is inclusive of men's ways of learning will cause more participation in the education process. Richard E. Rusbuldt, states:

It's important to understand your student's needs for what they really are—a challenge and an opportunity to help them, not a threat to you. Each learner has different needs, and each one presents his or her own challenge. One of the teacher's tasks is to discover the challenge presented by each learner—and to respond.¹⁹

¹⁷ Lora-Ella McKinney, *Christian Education in the African American Church: A Guide for Teaching Truth* (Valley Forge: Judson Press, 2003), 15.

¹⁸ Jack L. Seymour, *Mapping Christian Education Approaches to Congregational Learning* (Nashville: Abingdon Press, 1997), 118.

¹⁹ Richard E. Rusbuldt, *Basic Teaching Skills: Handbook For Church School Teachers* (Valley Forge: Judson Press, 1997), 3.

Dotcy I. Isom Jr., a retired Bishop in the C.M.E. Church, in his work *Basic Biblical Teaching Skill*, in agreeing with Rusbuldt, contends that knowing the student will enable the student/teacher to establish a bonding relationship where both teacher and students share knowledge and information together and learn from each other.²⁰

Lloyd D. Mattson, in his essay on *Men's and Women's Organizations in the Church*, poses the argument that if the church is to meet the challenges of a new generation it must change. When it comes to adults the time has come for a new appraisal of Christian education. Because adults are notoriously resistant to change there will need to be a demand for creativity and courage.²¹ An evaluation should be made of the methods and teaching that is taking now taking place in classes. The status quo cannot be defended when a change is necessitated.

Men are not coming to church. The writer contends that Sunday school is one of the avenues to lead them back. Thom S. Rainier, dean of the Billy Graham School of Missions, Evangelism and Growth, undertook the task of finding out why churches were not reaching the unchurched. He undertook the task of consulting the small minority of those who were previously unchurched and had recently began attending church, to find out what made the difference for them. In his book, *Surprising Insights From the Unchurched: And Proven Ways to Reach Them*, formerly unchurched members shattered some of the myths about reaching the unchurched population. In a chapter entitled "Shattering Myths about the Unchurched," one myth was "The Sunday School and Other

²⁰ Dotcy I. Isom Jr., *Basic Biblical Teaching Skills* (Memphis: Christian Methodist Episcopal General Board of Publication Services, 1993), 31.

²¹ Lloyd D. Mattson, "Men's and Women's Organizations in the Church," *Adult Education in the Church* (Chicago, IL: Moody Press., 1970), 168.

Small Groups Are Ineffective in Attracting the Unchurched.”²² Rainier admitted having been one of the many church forecasters who thought, “Sunday school was a program that belonged in antiquity, a dinosaur headed for extinction.”²³ He was surprised to find through his research that there was a resurgence of Sunday school in the more effective churches in America. His study showed the formerly unchurched were positive about and attracted through Sunday school. They were more likely to be in Sunday school than any other small group. He quoted Chris R. a formerly unchurched forty-two-year-old man from Oklahoma who said: “Look, I’m a new Christian. I’ve got so much to learn. What better place to learn and to fellowship with other Christians than a Sunday school class?”²⁴

Rainier admits he had a paradigm shift in his attitude about Sunday school. In his book *High Expectations: The Remarkable Secret for Keeping People in Your Church*, he researched over 300 churches and found the best way to retain church members is to expect more of them. Some of the specific proven steps for keeping members’ interest at its peak included Sunday school and New Member Classes. “Through his research he found that Sunday school was the chief assimilation approach for members.”²⁵ “The New Member class was also found to be a highly effective tool for assimilation mainly because expectations of the new member were clarified.”²⁶ At Carter Metropolitan, the

²² Thom S. Rainier, *Surprising Insights From the Unchurched and Proven Ways to Reach Them* (Grand Rapids: Zondervan, 2001), 47.

²³ Ibid.

²⁴ Ibid, 48.

²⁵ Thom S. Rainier, *High Expectations: The Remarkable Secret for Keeping People in Your Church* (Nashville: Broadman & Holman Publishers, 1999), 29.

²⁶ Ibid., 103.

new member classes fall under the auspices of the Christian Education Department. As the pastor of the church, the writer serves as the chief teacher of the class. She found that men were particularly receptive to the teaching that took place and were more likely to complete the classes and become longtime members of the church.

The pastor must understand his or her role in Christian education. Samuel D. Proctor and Gardner C. Taylor authors of *We Have This Ministry: The Heart of the Pastor's Vocation*, in a chapter on The Pastor as Teacher, states, "the rare privilege the pastor as teacher has in being available to God's people as a resource in whatever ways their lives may require assistance."²⁷ They further state that "this assistance may be in any field in which the pastor may be initiated, and it may involve anything required to help some soul fulfill a need in search of the abundant life."²⁸ Very clearly, Christian education is a network of mutual responsibility for a ministry in which all persons, both laity and clergy, share. It happens locally, within a congregation or within a family. Growth and learning take place throughout our lives, with possibilities as limitless as God's grace. Teachers and learners become interchangeable as possible of all ages discover together to what they are called and to whom they belong.²⁹

Effectively communicating the gospel message to men will entail discovering their styles of learning. Men love great stories. Anne Streaty Wimberly, professor of Christian education at The Interdenominational Theological Center in Atlanta, Georgia and author of *Soul Stories: African American Christian Education*, provides practical

²⁷ Samuel D. Proctor and Gardner C. Taylor, with Gary V. Simpson, *We Have This Ministry: The Heart of the Pastor's Vocation* (Valley Forge: Judson Press, 1996), 15.

²⁸ Ibid.

²⁹ Joseph P. Russell, ed. *The New Prayer Guide to Christian Education* (Boston, MA: Cowley Publications, 1996), x.

models for teaching adults. Through the story-linking process Christians can be educated by seeing the connection between biblical stories and life experiences.³⁰

Teaching to the masculine spirit embodies every facet of the life of the church. The worship experience can be structured to attract men. Anne Streaty Wimberly's, latest work, *Nurturing Faith & Hope: Black Worship as a Model for Christian Education*, calls the reader to reflect on their personal worship experience and the ways they are being nurtured through it. Wimberly explores the nurturing pathways of preaching, music making, and praying as well as the sacraments of baptism and Holy Communion and how they appear as crucial events in the life of the worshipping congregation that nurture faith and hope.³¹

The Africana Worship Book offers worship resources on the Africana heritage and biblical faith. The writer found litanies that were geared toward men and specifically appealed to the masculine spirit. The Litany for Men's Day offered togetherness and unity affirmations for African American men. The call and response leads African American men to know "How good and pleasant it is when the *brothahs* live together in unity."³² The book lifts up the men in the church with litanies also for Father's Day. One litany in particular is entitled, "I Love My Black Daddy."³³

³⁰ Anne Streaty Wimberly, *Soul Stories: African American Christian Education* (Nashville: Abingdon Press, 1994).

³¹ Anne Streaty Wimberly, *Nurturing Faith & Hope: Black Worship as a Model for Christian Education* (Cleveland: The Pilgrim Press, 2004), xxii.

³² Valerie Bridgeman Davis and Safiyah Fosua, *The Africana Worship Book* (Nashville: Discipleship Resources, 2006), 203.

³³ *Ibid.*, 210.

Murrow calls for a rethinking worship when it comes to men.³⁴ When calling for a rethinking of worship to restore the masculine spirit in the church, he speaks on what role music plays in the restoration. The church has lost its masculine voice through the songs that are being sung in contemporary worship services. "The hymns have bold masculine lyrics but their old-fashioned styles fail to connect." He calls for worship leaders to mine their bibles and discover ways to give praise and adoration to God.³⁵

Jon Michael Spencer, Associate Professor of Afro-American Studies at the University of North Carolina at Chapel Hill, in his work *Sing a New Song: Liberating Black Hymnody*, posits that as an ethnohymnologist, his goal is to clarify the relationship between the biblical text and the wider source of cannon that is the African American's hymnody.³⁶ He quotes hymnologists Benjamin Crawford who said, "For the average churchman the hymnbook is more a book of religion than his Bible. More religious interest is brought him by song than by the scriptures. In fact much of scriptural truth is conveyed to him through hymns."³⁷ Since the music plays such an important role in the religious life and the spiritual formation of men it will behoove the church to find ways to convey music that will be receptive to them.

In his book, *Let Mt. Zion Rejoice: Music in the African American Church*, author James Abbingtion is concerned with the role of music and worship in the African American church. His purpose for writing the book is so that it will serve as a "practical resource for pastors, music directors, musicians, church staffs, congregational worship

³⁴ Murrow, *Why Men Hate Going to Church*, 187.

³⁵ Ibid., 188.

³⁶ Jon Michael Spencer, *Sing a New Song: Liberating Black Hymnody* (Minneapolis: Fortress Press, 1995), 9.

³⁷ Ibid.

committees, theologians, seminarians, teachers and students of church music, choir members, and anyone involved in music and worship in the African American church. It is intended for those who take the ministry of music seriously and who commit themselves regularly to the study, preparation, and presentation of musical excellence in worship.”³⁸ Abbington, highlights and explains the roles of all of the individuals involved in the musical aspect of worship in the church including the choirs and the musicians. He also expounds on the relationship between pastors and musicians and the importance of that relationship. Through his many years of experience as a minister of music and church organist, he deftly describes many of the order of worships that take place in African American Churches. One is led to see how stereotypical the planning of worship is in the churches. From the ritualized chants of the offertory, invocation, call to worship, or even processional songs, the reader is made to realize how meaningless the songs can become and be done by rote.

The literary works and authors that have been referenced, showcase their acumen for the role Christian education represents in the life of the Church. Developing a model to bring, encourage, nurture, teach and reach men for God can be actuated through the adaptability of their pedagogies.

³⁸ James Abbington, *Let Mt. Zion Rejoice!: Music in the African American Church* (Valley Forge: Judson Press, 2001), xv.

CHAPTER THREE

THEORETICAL FOUNDATION

Theoretical Foundations: Focus of the Peer Group

The emphasis of the Christian Education and Urban Ministries peer group is focus on equipping urban pastors and church leaders with the skills to develop more effective outreach and ministry in urban communities. The members of this peer group come together to grapple with problems within the focus area. Due to the individual contextual settings from which the members arrive and bring to the group, the problems though varied, will be addressed through utilizing transformative learning to generate practical knowledge that leads to bringing about a change. Patricia Cranston proclaims as educators, self directed learning about one's practice, critical reflection one's work and the educator's own transformative development leads naturally in the role of change agent.¹

In this focus group, adult learners are charged to be held accountable for the individual learning that takes place. Such an assignment calls for the exercise of various instruments in the learning process in order to accomplish the task of becoming effective change agents in varied contexts and in the world. The knowledge gained from the intensive meetings will serve as foundational teachings to bring to the individual context in which the peer member will be used. The on-site meetings will be the venue in which

¹ Patricia Cranston, *Professional Development as Transformative Learning* (San Francisco, CA: Joss-Bass, 1996), 140.

the peer group will reflect, exhort, encourage, listen, and question in an environment of collegiality.

The peer group also focuses on the views that persons in church have of Christian Education. Dr. Carmichael Crutchfield, General Secretary of Christian Education for the C.M.E Church, in recommending a name change of the C.M.E.'s Church's Department of Christian Education to the Department of Christian Nurture and Formation had to address the rationale for the need for the change. The name change was met with disapproval by the 2006 General Conference of the CME Church and Dr. Crutchfield surmised one of the fundamental problems had to do with the word education. He brought forth the notion that somehow people in our culture have a very narrow view of Christian education. Nurture and education he contends are not in conflict because education is an aspect of nurture. He states, "the problem with education is that it often entails imparting information and usually in a classroom environment. What we attempt to do is move people toward loving God and loving neighbor."²

The Particular Ministry Focus

The goal of this project is to create a meaningful ministry regime that will educate our churches to bring men and keep men in church. The Church must be challenged to present an environment where men can thrive. Christian Education is the process by which such a model can be produced. A paradigm shift must take place to teach in such a way that men will be confronted with the issues of why men are needed in church and

² Dr. Carmichael Crutchfield, *Christian Index of: The Official Publication of the Christian Methodist Episcopal Church*, vol. 139, no. 9 (September 2006): 7.

what impact they will have by providing a strong male presence in church can affect urban ministry.

The loud and clear call is for a meaningful Christian education program of developing an effective male ministry for the Church. This program will train persons in the Church to identify the problems that contribute to the lack of men and then seek the means to correct them. A program for the targeted population could be a Men's group, mentoring group, or men's Sunday class or men's bible study that would help men address their roles as sons, husbands, uncles, and fathers who are committed to Christ, and facilitate discussion of the particular challenges faced by men.

Spiritual needs of specific groups within the church can be provided through Christian Education. Anne Streaty Wimberly puts forth the premise that today persons are searching for forums in which they can address who they are and can become in their everyday social contexts. She further surmises they also desire guidance in seeing options and deciding, ways of making conscious decisions of living and serving as Christians.³

Historical Foundations

In the history of God's work here on earth men have been at the forefront. Men working for the kingdom of God, men fighting for the kingdom of God, men trusting in God, men hoping in God, men being sustained by God and men being changed by God.

God called men and men answered. Not only did they answer, but they answered wholeheartedly. When God called, their responses were "Here am I Lord," as said by Moses or "Here am I send me," as responded by the Prophet Isaiah. The prophet

³ Anne Streaty Wimberly, *Nurturing Faith & Hope: Black Worship as a Model for Christian Education* (Cleveland: Pilgrim Press, 2004).

Jeremiah wept often but still he took up the mantle of being God's prophet and messenger.

In today's churches, it seems when the call goes forth for men to come and take their rightful place in the life of the Church, the answer is a resounding, "No." David Murrow in his book, *Why Men Hate Going to Church* demonstrates that in the history of the church this was not always the case. "He states, 'The New Testament had its own builder generation. The Bible records the stories of dynamic men who sacrificed everything to see the kingdom of God built up. Their focus was not physical buildings, but building the church into a force for positive change in the world. The early church grew like mad, and if there was a gender gap, it seemed to be a surplus of men rather than women, although the Bible is clear on this.'" John the Baptist, the forerunner of Jesus called the men to repent turn from their wicked ways. Jesus fed five thousand men that were following him on one day alone. Men left their homes, families and jobs to follow Jesus, not knowing exactly where He would lead them.

After the crucifixion men were on a mission to spread the gospel of Jesus Christ. Men taught with a boldness that allowed them to overcome their fear of persecution and even death. Paul an apostle of Christ encouraged and exhorted men to take their rightful places in churches. Paul was no stranger to death threats, beatings and incarcerations in the name of Jesus Christ and yet the church grew, men mostly due to his steadfastness and love of the Lord.

History of Shortage of Men

The history of the shortage of men in church can be traced back to working conditions brought on by the Industrial Revolution. Men found themselves working long hours at factories that sometimes operated on Sundays. Some men had to leave town to find work, taking them from church and families. The only ones left in churches were women, children and aged men.

Murrow in his book, "Why Men Hate Going to Church," states "Clergymen, finding the pews filled with women, began to tailor their messages to them. The vengeful God of the Calvinists was supplanted with a warm, comforting Jesus who matched the sensibilities of the predominantly female congregation. One of the era's favorite hymns began, "Jesus, Lover of My Soul, Let Me to Thy Bosom Fly." This romantic view of Jesus was popular with women whose husbands had little time for them. But men were repulsed by Christ as lover and had no desire to fly to His bosom."⁴

The twentieth century found a gender gap of sixty women to forty men from surveys taken in the 1920s. After the privations of the Great Depression and World War II, America found prosperity returning with its men returned to the church. In the 1950's and 1960s church attendance was at record numbers. Male involvement was also at a record high. Men went to church and the church grew. Men soon left the church in the 1960s due to boredom and lack of anything significant to do. Men became uninterested in church and a tension between men and pastors grew.⁵

⁴ David Murrow, *Why Men Hate Going to Church* (Nashville: Nelson Books, 2005).

⁵ *Ibid.*, 62.

Dr. Jawanza Kunjufu in his ground breaking book *Adam Where Are You?*, reports studies that show an alarming gap between men and women in mainline denominational churches. Ninety-two percent of our traditional black denominations report a severe lack of men in our churches. More than seventy-five percent of adults in the average African American congregation are women.⁶ He laments, “we used to live in a culture where men were the spiritual leaders in their homes. These were African men that devoured the Word, led Bible study in their homes and led the family in prayer. They were actively involved in the church’s growth and development. These spiritual leaders took pride in the responsibilities given in Ephesians five of being the head of the house and secured only by having a personal relationship with the Lord.”⁷

Although the future seems bleak when it comes to overcoming the shortage of men in the church, there is a beacon light of hope. Powerhouse Christian Center in Katy, Texas is a working vision of Pastor G. F. Watkins. In 1995 Pastor Watkins was given the vision to build America’s first church designed from the ground up to reach men. The church that is operating today is a different kind of church. It is built on the principle of spiritual fathering. The church is growing rapidly and enjoys astronomical retention, giving and male participation. Nearly 50 percent of first-time visitors become regular attendees. Sixty to sixty-five percent of new converts stay in church. Half of the multiethnic congregation is male. The men seem to enjoy being in church as opposed to wondering when the service will end. The church’s hidden strength is reported to be its structure. The pastor serves as a spiritual father to a dozen men. Each of these men

⁶ Jawanza Kunjufu, *Adam Where Are You?: Why Most Black Men Don’t Go to Church* (Chicago: African American Images, 1994), vi.

⁷ Jawanza Kunjufu, *Restoring the Village, Values, and Commitment: Solutions for the Black Family* (Chicago: African American Images, 1996), 63.

fathers twelve men, who in turn father up to twelve men, and so forth. The pastor on a weekly basis meets with his sons for prayer and instruction. They hold each accountable. Powerhouse calls this male mentoring. The men are learning the Christian life by watching another man live it.⁸

Christian Education in urban settings will need to engage in initiatives to increase and strengthen male participation in churches. New male emphasis programs will need to be launched that will empower a generation of men who will lead families, churches and communities to greatness.

Biblical Foundations

The times of today have brought about a change in the church habits of the day. The world has a strong pull on the men of society. The church seems to have lost the influence it once yielded and subsequently has lost its hold on men.

The church through, Christian Education needs to develop strong ministries to show the blessings that can be bestowed on men in the church. Consequently when men in church are taught they will draw other men into the church.

The call for seeking men and developing programs that will effectively train men for Christian discipleship has been the subject of our faith. The Biblical Foundations for such a program are evident throughout the history of Christianity. Moses was charged by his father-in-law, Jethro, "to look for able men among all the people, men who fear God, are trustworthy, and hate dishonest gain."⁹ The men were chosen not to just be idle and

⁸ Murrow, *Why Men Hate Going to Church*, 63.

⁹ Exodus 18:21 (NRSV).

sit on the sidelines but to sit as “judges for the people at all times...and to help Moses’ job to be easier and to bear the burden of God’s work.”¹⁰

Psalm 1:3

“Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.” (NIV)

In the above text the Psalmist is informing men how to be embedded as an integral part of the church. Overall in Psalm 1, the Psalmist contrasts the life of a faithful man with the life of the faithless man. The writer extols the man and speaks of how he will be blessed by being faithful and walking in the will and way of the Lord. Men should not be led by the ways of the wicked and sinners.

The text also tells us man’s delight should be found by meditating day and night on the law of the Lord. Delight is joy, happiness and extreme pleasure from the source that supplies all of his needs. In a commentary on verses two and three of Psalm 1 the wisdom of these two verses are “the more we delight in God’s presence, the more fruitful we are. On the other hand, the more we allow those who ridicule God to affect our thoughts and attitudes, the more we separate ourselves from our source of nourishment . . . if you want God’s happiness make friends with those who love God and his Word.”¹¹ Being in God’s presence is a necessity to being fruitful.

¹⁰ Ibid.

¹¹ *Life Application Bible* (Grand Rapids, MI: Zondervan Publishing House, 1999).

Walter Brueggeman notes that, “It has long been recognized that Psalm 1, 19, and 119 are Psalms or poems that celebrate the cruciality of the Torah for the life of Israel and that find in obedience to the Torah the quintessential joy of faith.”¹² God is calling men to obedience in regards to faithful behavior for life in order to receive joy. Hence before man can receive blessings from the source of the rivers of water he must change his behavior.

What the Psalmist is trying to get us to understand by saying “be” which is in the Hebrew *hâyâh*, which is to exist or become as in a beacon. God is calling men to once again become the tree within the church. Men must be brought back into the realization that they are a tree that is planted and rooted. The tree is planted by streams of waters that will provide nourishment and substance. By being away from the life source, men have lost their direction and purpose in life.

To be like a tree is to be firm in God’s work. It comes from the Hebrew word *âtsâh* which means to be properly fastened or be made firm. God is first calling men to become attached to a body of believers. Secondly, to stand on his word in order to bring forth fruit.

In walking in the way of the Lord and delighting in the word all that man does will prosper. Prosperity is the new mantra and word that is being taught today. Men feel as if they must prosper financially in order to be men of God. But when scripture speaks of “Whatever he does prospers,” it is not giving immunity from failure or difficulties. It is not guaranteeing, wealth, health and happiness. The Bible’s implication of prosperity is

¹² Walter Brueggeman, *Reverberations of Faith: A Theological Handbook of Old Testament Themes* (Louisville: Westminster John Knox Press, 2002).

when God's wisdom is applied, the fruit we bear will be good and receive God's approval.¹³

Reinvigorating the men in the Church speaks to the fact the majority of men already in the church are foregoing their responsibilities through their passivity. Genesis 3:6 portrays the fact that when Eve was being propositioned, Adam although some might assume he was absent at the time was watching his wife contemplate moral and spiritual suicide.¹⁴ It says: "When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it." (NIV). Author Robert Lewis states,

...As naturally aggressive as Adam was, when the moment of authentic manhood arrived—when he was called upon to act responsibly, to take charge spiritually, and protect his woman—Adam just stood there! He went flat. He became passive. He refused to accept the social and spiritual responsibilities entrusted to him by God. Men have been imitating Adam's example ever since.¹⁵

Lewis quotes Yale sociologist Stephen B. Clark who states "Men have a tendency to avoid social responsibility." Lewis further states, "Without a vibrant, spiritual solution, this pattern of passivity grows effortlessly. It is now more and more prevalent in American men, and it is breeding death to our culture."¹⁶

¹³ *Life Application Study Bible* (Grand Rapids: Zondervan, 1988), 900.

¹⁴ Robert Lewis, *Raising a Modern-Day Knight: A Father's Role in Guiding His Son to Authentic Manhood* (Wheaton, IL: Tynedale House Publishers, 1997), 52.

¹⁵ *Ibid.*, 52-53.

¹⁶ *Ibid.*, 53.

Matthew 4:19

"Come, follow me," Jesus said, and I will make you fishers of men." (NIV)

Though he was the one person who could effectively do it all, Jesus gives us a model to follow for bringing men into the church. First of all following Christ will not just show you how to fish for men but "make" one fishers of men. Dealing with the definition of "make" gives specific connotations of Christ's plans for the fishers. For instance "make" means to prepare, to compel, to carry out or to develop into.

Jesus as he is walking by the seaside calls on the fishermen in the person of Peter, Andrew, James and John to follow him. They were not men of great scholarship, or influence, or wealthy or social background. They were simple working men with no great background that some would say had no great future.¹⁷ Alexander Balmain Bruce, in his Nineteenth century classic, *The Twelve: Passages Out of the Gospels Exhibiting the Twelve Disciples of Jesus Under Discipline for the Apostleship* when putting forth the choice of these specific men by Jesus states:

That these calls were given with conscious reference to an ulterior end, even the apostleship, appears from the remarkable terms in which the earliest of them was expressed. "Follow Me," said Jesus to the fishermen of Bethsaida, "and I will make you fishers of men." These words (whose originality stamps them as a genuine saying of Jesus) show that the great Founder of the faith desired not only to have disciples, but to have about Him men whom He might train to make disciples of others: to cast the net of divine truth into the sea of the world, and to land on the shores of the divine kingdom a great multitude of believing souls. Both from His words and from His actions we can see that He attached supreme importance to that part of His work which consisted in training the twelve. In the intercessory prayer,[2.8 e.g., He speaks of the training He had given these men as if it had been the principal part of His own earthly ministry. And such, in one sense, it really was.

¹⁷ William Barclay, *The Gospel of Matthew Volume 1 (Chapters 1 to 10)* (Philadelphia: Westminster Press, 1975), 77.

The careful, painstaking education of the disciples secured that the Teacher's influence on the world should be permanent; that His kingdom should be founded on the rock of deep and indestructible convictions in the minds of the few, not on the shifting sands of superficial evanescent impressions on the minds of the many.¹⁸

Biblically one should be prepared to fish for men. Preparation can take many forms and shapes in order to reach a specific goal. There will be grooming and ground work to be laid. Peter, Andrew, James and John were using the casting net of fishing when Jesus saw them. The net they used was circular and was skillfully cast into the water. It sank into the water and surrounded the fishes; then it was drawn through the water as if the top of a bell tent was being drawn to land and the fish were caught. This net was called the *amphiblēltron*.¹⁹ The nets were weighted with lead around the edges. The fishermen would then pull on the nets, drawing the net around the fish.²⁰ Now is the time to pull on the cords of the net of Christian education to draw men back into the Church.

At Carter Metropolitan leadership is an area that is lacking in men. While men hold leadership positions, the majority of the positions are held by women. When it comes to leadership, Postmodern stresses the verb “equip.” In the Gospels the first time the word for “equip” is used is when Jesus finds a father and his two sons in a ship, “preparing” their nets (Matthew 4:21). The Greek word for “prepare” is *kartatizo*, which means to repair the rends, to make whole again. But it also means to make someone what they ought to be—to “equip,” to “prepare,” to “strengthen” for a mission. “Equip”

¹⁸http://www.reformed.org/master/index.html?mainframe=/books/training_of_the_twelve/twelve_contents.html

¹⁹ Barclay, *The Gospel of Matthew Volume 1 (Chapters 1 to 10)* 77.

²⁰ *Life Application Bible*, 900.

doesn't mean to fix the nets yourself, but to enlist and empower others to do what God is calling them to do.²¹ Christian education prepares, equips and strengthens people and is the vehicle that can be utilized to mend the nets and empower men to do what

Fishing for men requires one to be compelled. When Christ said "make" which also can be defined as compelled, He lets one know of the importance of the action that necessitates the need for the fishing. From the beginning as Christ is first making His call for repentance for the kingdom of God is near, He pulls His men together with purpose. Leon J. Podles acknowledges "Feminists have been troubled by Jesus' choice of men as his closest friends, especially in light of his disregard for the Jewish restrictions on contact with women." The two reasons he puts forth for Jesus choosing men as his closest companions, the twelve was as he states,

First, they were to be sent as he was sent by the Father and would meet similar fates. To be called to be an apostle, "one sent," was to be called to be a martyr, as Jesus made clear to Peter... The man who offers sacrifice on the altar in an unbloody manner must also be ready to sacrifice his life in a bloody fashion. Indeed, early bishops were usually martyrs. Jesus wished spare women that burden and show men the true nature of the sacrificial vocation of masculinity.²²

There was a second reason within the inner life of Jesus that he chose male companions, "fishermen with hot tempers, zealots ready to fight with the Roman army." For that reason, Podles states,

While his universal motives in his passion and death are stressed by theologians, his immediate human motives are not well explored. There is a medieval poem that portrays a dialogue between Jesus on the cross and Mary, in which he tells her that he

²¹ Leonard Sweet, *Aqua Church: Essential Leadership Arts for Piloting Your Church in Today's Fluid Culture* (Loveland, CO: Group Publishing, 1999), 187.

²² Podles, *The Church Impotent: The Feminization of Christianity* 79.

dies to save her from everlasting death and hell. Hence, his love for those he knew in his earthly life was also a motive for his obedience to his father, to save all humanity, and especially those he loved from death. The apostles are comrades of Jesus; they were the small group for whom he was prepared to die.”²³

Specifically as He has called the men together that were fishing by the seaside, He also lets them know they will not be on this quest alone but that they will need other men in order to complete the task at hand.

Being a Christian Educator requires one to use those instructional methods that will most effectively help our learners incorporate the truths of God’s self-revelation into their minds and hearts.²⁴ The men that Jesus called were fishermen. So He used the qualities of good fishermen to teach them how to be fishers of men. Barclay points out good fisherman must possess certain qualities that will turn them into good fishers of men. He must have patience. He must have courage. He must have an eye for the right moment. He must fit the bait to the fish.²⁵ This writer puts forth a general inclusive concept that the time is upon the church to cast the net to bring men back into the church relationship with God. Being fishers of men will require steadfastness. The right bait must be used. Bait that will bring women into the church will not necessarily be the bait that will bring men in. Such a formidable task of bringing men back into the church after so many years of them having left will require a strong constitution and will. One will be tempted to give up and discouragement will set in. One must not give up too soon.

²³ Ibid., 79.

²⁴ Israel Galindo. *The Craft of Christian Teaching: Essentials for Becoming a Very Good Teacher* (Valley Forge, PA: Judson Press, 1998), 19.

²⁵ William Barclay, *The Gospel of Matthew Volume 1 Chapters 1-10 Revised Edition* (Philadelphia: Westminster Press, 1975), 79.

In the New Testament Scripture the fishermen are called to leave the nets of their fishing business. Now they must spiritually fish for men to bring about the kingdom of God. Jesus bids us to fish for men. He does not wait for the men to come to him he goes to the men. The strategies that have worked in the past are no longer working so in John 21:1-6 Jesus upon querying the disciples that had fished all night long, finding they had caught nothing, commands them to cast the net on the right side of the boat. When they did what he had commanded they found they were unable to haul in the net in because there was such a large number of fish (NIV). Thomas L. Hoyt, a bishop in the C.M.E Church, in his study on the Gospel of Luke notes that the miraculous catch of fish and the calling of the disciples depends on God's grace and shows God's favor.²⁶

Theological Foundations

In order to develop a Christian Education program for a meaningful model of bringing men and retaining men in the Church it must first be built on a Theological foundation. The good example of Jesus using teachings to impart a Christian framework for which to build a foundation for kingdom building is the vehicle to be used to bring men to the church.

Teaching has been defined as the process of instruction and content of instruction. Jesus has been presented as the teacher par excellence in the New Testament. Particularly in the Gospel of Matthew, He is presented as a teacher and large blocks of his teachings are spaced throughout the Gospel.²⁷ Jesus was viewed as a "rabbi" or teacher. In the

²⁶ Thomas L. Hoyt, *The Year of Jubilee: A Fifty-Two Week Bible Study on the Gospel of Luke* (Arkansas City: Gilliland Printing, 1999), 64.

²⁷ Paul J. Achtemeier, General Editor, *Harper's Bible Dictionary* (San Francisco, CA: Harper & Row, Publishers, 1985), 1019.

Gospel of John His reputation prompted him be presented as a teacher *par excellence* (John 3:2; 13:13).²⁸

The underlying structure for understanding our human experiences comes from our understanding of the Word of God. It is the solid rock that allows one to remain steady and true. Jesus, unlike other great teachers, taught at both a cognitive and an emotive level. He focused on the people's needs seeking to meet them with spiritual insights and resources. He was sensitive to special needs and unspoken issues. He confronted people and issues that others tried to avoid.²⁹

The writer agrees with Dr. James Cone in his book, *For My People*, as he states, "The Black clergy intuitively knew that a people's Christian identity did not depend upon its intellectual ability to engage in such theoretical discussions as the relationship between faith and reason, religion and science, theology and philosophy, or being and nonbeing. Such discussions may be interesting for white scholars and even useful in the educational programs of white churches; but they do not necessarily constitute the area in which the central meaning of the faith is identified. Black Christians believe that the God of Moses and of Jesus is first and foremost the God of love and of Justice who is 'ever present in time of trouble.'³⁰ When in a crisis Christians know God is "ever present in times of trouble." The church is in a crisis of great magnitude when it comes to men being and participating in church. The crisis is not the fact that there are no men to be

²⁸ Donald E. Messer, *Contemporary Images of Christian Ministry* (Nashville, TN: Abingdon Press, 1992), 166.

²⁹ Ibid.

³⁰ James Cone, *For My People: Black Theology and the Black Church* (Maryknoll, NY: Orbis Books, 1984).

found. They are indeed not in the church but, they are outside of the church waiting to be brought in. Men have taken flight and not taken their rightful place as the leaders in the church. Restoring a masculine presence is imminent according to Leon J. Podles because the ideology of masculinity should not be set free from the faith of the Christian church. He looks at masculinity as religion through the transcendence and nihilism theological view. He states,

Masculinity is a natural religion, and in many ways resembles the Christianity of which it is a foretaste. Can men worship a savior unless they know what it is to be a savior? A man wants to become a god. He wants to be a savior, protecting all those in his care, giving His own life to save theirs. In other words, he wants to transcend the limits of mere humanity, but that transcendence is dangerous. When he faces death a man can die the death of the body; but he may be fascinated by darkness and become partisan and emissary of death—a demon. The further masculinity consciously distances itself from Christianity, the greater the danger that it will make men agents of death—nihilists—because in nothingness they see the ultimate self-transcendence.³¹

The writer as a female pastor and proponent of Womanist theology knows she runs the risk of being labeled a traitor to the cause when she heralds restoring the masculine spirit presence in the church. Kelly Delaine Brown-Douglass in a chapter entitled *Womanist Theology: What is its Relationship to Black Theology?*, gives to voice to what the term “womanist” symbolizes. She states:

Although the meaning of the term “womanist” originated with Alice Walker’s interpretation of the Black cultural expression,

“You acting womanish,” it goes beyond her words. It points to the richness and complexity of being Black and female in a society that tends to devalue both their

³¹ Leon J. Podles, *The Church Impotent: The Feminization of Christianity* (Dallas: Spence Publishing Co., 1999), 164.

multidimensional oppression as well as their self-affirmation and will to survive with dignity under dehumanizing social-historical conditions. The use of the term womanist in religious and theological scholarship signals understandings of the Bible, various church communities, and God that have emerged from the social-historical contexts of Black women struggling to survive and be free.³²

Although there is a shortage of men in the church it does not obliterate the fact that women have been oppressed and repressed in the church. The question for the writer with this project of teaching to the masculine spirit of men in order to return the men to church is "why awaken a sleeping giant?" If men have left and women are now taking their rightful places as leaders in the church, the writer has been told, "so be it." But womanist theology, according to Toinette M. Eugene, . . . "is a commitment to struggle not only with oppressive symptoms that are abundantly extant for African American women within church and society, but also with the causes of pervasive inequality and disenfranchisement."³³ Katie L. Canon in her critical and prophetic work, *Katie's Canon: Womanism and the Soul of the Black Community*, further expands of the definition of a Womanist as one "who is committed to survival and wholeness of entire people, male and female. Not a separatist..."³⁴

The writer as the first female in the history of Carter Metropolitan the second largest C.M.E. Church in Detroit, with her newfound leadership could have evaluated the

³² James H. Cone and Gayraud S. Wilmore, *Black Theology a Documentary History Volume II: 1980-1992* (Maryknoll, NY: Orbis Books, 1993), 290.

³³ Donald W. Musser and Joseph L. Price, eds., *Womanist Theology, A New Handbook of Christian Theology* (Nashville, TN: Abingdon Press, 1992).

³⁴ Katie L. Canon, *Katie's Canon: Womanism and the Soul of the Black Community* (New York, NY: Continuum Publishing Co., 1995), 22.

role of male participation, recruitment and retention in her church and been satisfied with the turn of events with women now being in charge. Dr. Vashti Mackenzie, the first women bishop of the African Methodist Episcopal Church, counters this assertion. In her book, *Not Without a Struggle: Leadership Development For African American Women in Ministry* she promotes fellowship, support, and an environment that is conducive to learning and seeks to forge a new partnership among African American men and women.

In the chapter entitled, "Ten Commandments for African American Women in the Ministry," one command is "Thou Shall Not Oppress Others." She states,

The struggle for clergywomen is intense and often painful. Yet each minister must make a choice not to do to someone what has already been done to her. It would be easy to find another group to plague. But vengeance belongs to God, and bitter soldiers do not receive sympathy. A minister can act like Jezebel, a controlling manipulator who rose to the top of her enemies, including her husband. Or she can act like Deborah, a decisive leader who demonstrated great people skills and role flexibility. "Thou shall practice being nonbiased," said a suburban pastor. "Thou shall be an example of liberation toward others. Thou shall not enslave another with the same tired prejudices with which you were enslaved said an urban associate minister.³⁵

Restoring the masculine presence in the church in order to return men to the church should be a collaboration of men and women working together to rectify and imbalance in God's kingdom. A bold transition can take place at Carter Metropolitan in bringing men back into the life of the church. Male participation can be revived through the prayers and sincere concern of the congregation.

³⁵ Vashti M. McKenzie, *Not Without a Struggle: Leadership Development For African American Women in Ministry* (Cleveland, OH: United Church Press, 1996), 114.

CHAPTER FOUR

RESEARCH METHODOLOGY AND DESIGN OF MODEL

The qualitative research approach allows the researcher to use multiple methods that are interactive and humanistic. The research takes place in the natural setting such as the home, office and in this case the church. The choosing of the qualitative research approach enables the researcher to develop a level of detail about the individuals and the setting and allow high involvement in the actual experiences of the participants.¹

The hypothesis that directed this research project was: Men in the church have lost direction become apathetic and disillusioned. Men should be revitalized, recruited and retained in the church. Research states that the modern day church has become feminized to the point of causing men to feel out of place resulting in their abandoning the church. It is expected that there will be those who will take on the challenges of returning a masculine spirit to the church.

Christian education should address the needs of the local church to do self evaluation and self reflection of where they stand at present in the mission of the church and where they want to end up. The researcher believed that if the members of Carter Metropolitan Board of Christian education are helped to understand the role of Christian Education through self evaluation and self reflection, a model could be developed that would promote programs of Christian nurture that will bring about spiritual growth and transformation. They would be helped to understand every vista of the teaching and

¹ John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Thousand Oaks, CA: Sage, 2003), 181.

training of Christian education that could incorporate means and modes that will reinvigorate, recruit and retain men in the church.

A letter of participation will be issued to be read by each participant. Each one will be asked to sign a participant agreement form stipulating they agree to participate in the implementation and training of the Doctor of Ministry project. Furthermore, they will understand and agree that their name will not appear in any documents or writings by the Project Facilitator without his or her permission.

Design of Model

The target group for this project will be members of the Board of Christian Education at Carter Metropolitan. In the Christian Methodist Episcopal Church each local church is required to organize a Board of Christian education. The role of the Board is to develop and promote the program of Christian nurture of the church according to the needs of the local congregation and community, and in conjunction with the programs and policies of the General Department of Christian education of the C.M.E. church. In addition the Board organizes and supervises the educational ministry of the church. The board has the responsibility of being a resource for the educational ministry to Adult Work, provided by various groups, organizations and boards of the church.²

Although The Board of Christian education is made up of representatives from various auxiliaries at Carter Metropolitan, for this study the core focus group will consist of specific members of the board based on their roles and duties in the church. Those members are: The President of the Board of Christian Education. The Director of

² *The Discipline of the Christian Methodist Episcopal Church* (Memphis, TN: C.M.E. Publishing House, 2006), 152.

Christian Education for the church has the duties of carrying forward the policies and programs developed by the Board of Christian Education. The General Superintendent of the Sunday School is the administrative officer of the Sunday Church School. She supervises and holds meetings of the teachers of the school. She is also over the selection of teachers, the classroom selections and the curriculum for classes. The Director of Evangelism directs the Commission on Membership and Evangelism in its role of spreading the gospel of Jesus Christ and enhancing the spiritual life of the congregation. The Commission works to increase the membership of the local church, organize classes for new members and discover and enlist talents of new members. The Director of the Scouting Ministry works with boys and young men with special programs and training sessions and rites of passage. The Coordinator of the Ministry to Men Council works with the Council in seeking ways to enhance the ministry of the church to men in special programs, training sessions, retreats, workshops and Bible study. The Minister of Music evaluates, prepares for and plans future programs for the music department of the church. In addition the Minister of Music directs the worship music and congregational singing on Sunday mornings. The Lay Leader directs the Department of Lay Ministry which is responsible for programs of lay ministry in the church. Some of the objectives of the Department are to introduce positive role models for males through enrichment programs and to network with male mentoring organizations outside of the church such as Big Brothers; Enhance Christian fellowship in the local church among the lay by promoting responsible Christian living; Develop leadership for participation in politics and civic affairs so as to become more effective in the local community; Encourage outreach ministry in the community. The final members of the core focus was a male Sunday

school teacher and an usher. There were a total of ten participants. The composition of the research group was representative of the congregation's education population. This training model will provide each educational director with basic knowledge, tools and skills to see that an effective ministry to the men of the church is provided.

Research Method & Evaluation

In this project the qualitative approach will be used as the research method. A wide range of data will be collected. The initial collection of data involved a numbering of men in Sunday morning worship attendance, weekly bible study attendance and Sunday school at the church on a regular basis. Second an assessment was taken on how many leadership positions in the church were held by men. Finally, what was the level of male participation in the church? The data collected showed that the average attendance of men at Sunday morning worship service was thirty percent compared to the average of women at seventy percent.

In leadership positions, number one being the pastor was female and five out of the six assistant pastor positions were held by women, seven of the top ten leadership positions in the church were held by women. The breakdown of those positions were: Chairman of the Steward Board (female), Lay Leader (female), Sunday School Superintendent (female), Director of Evangelism (female), Director of Social Concerns (female), Director of Christian Education (female), Recording Steward (female), Minister of Music (male), Chairman of the Trustee Board (male) Church Treasurer (male). In addition, the presidents of the majority of the choirs and ushers boards were female. Male participation was gauged by the number of church activities in which the men were

involved. Based on the data collected a survey was formulated to assess the level of awareness of the problem of lack of male participation, attendance and leadership positions held at Carter Metropolitan.

The project's format will consist of two tests and eight training classes. The first test will be administered as a pretest and the second test administered as a posttest. A questionnaire that has been formulated by the researcher shall be administered. The sessions will also be recorded and selectively included in the researcher's gathered data. The questionnaire will be utilized within the focus group as an instrument to gather data. The researcher is aware there are pros and cons to questionnaires. The following characteristics as listed by William R. Myers, the Director of Religious Leadership and Accreditation at The Association of Theological Schools in the United States and Canada are as follows:

Pros	Con
Questionnaires are quick, simple, and effective ways to collect a considerable amount of data...	Questionnaires only skim the surface...
They provide a clear glimpse of groups and individuals...	They are notorious for low return rates...
They can be designed to fit very specific needs in D.Min projects	When too long or too complicated, people rush to completion...
They often surface themes and issues the researcher might overlook.	On occasion, persons unsure of where they stand or interested in not sounding too "radical, the middle ³

³ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago: Exploration Press, 2000), 59.

The project will consist of eight classes which will be conducted for four consecutive weeks. Each session will last fifty-five minutes. The sessions will include an orientation to the project, presentations on aims of Christian Education, the values of men in the church, restoring the masculine spirit in the church, teaching to the masculine spirit and worship and the masculine spirit. The sessions will also be recorded and selectively included in the researcher's gathered data.

The primary ideas for the curriculum were based on David Murrow's book, *Why Men Hate Going to Church* and *The Church Impotent: Feminization of Christianity* by Leon J. Podles. This researcher formulated a lesson plan and study guide that was based on specific chapters in the books. These two works contains chapters that address how the church has become feminized to the point as to cause men to lose interest in the church, understanding men and masculinity and ways to restore the masculine spirit in the church through teaching and worship. Finally these books have teaching demonstrations that can be used to develop a model that will assist in educating Carter Metropolitan as well as other churches on how to reinvigorate, recruit and retain men.

CHAPTER FIVE

FIELD EXPERIENCE

The problem that this writer's study addressed was the marked decline in male presence, participation, retention and recruitment in Carter Metropolitan CME Church. This researcher hypothesized that the subjects of this study possessed the ability to become aware of the masculine spirit and create an environment that would reinvigorate, recruit and retain men in the church. This writer believes that the members of the Board of Christian Education of Carter Metropolitan C.M.E. Church who are responsible for developing educational programs, would change their teaching styles.

In all eight training sessions were held weekly on four consecutive Saturdays from 8:00 a.m. till 10:00 a.m. commencing on September 15, 2007 and concluding on October 6, 2007. The training sessions were all 55 minutes in length. All training sessions were held in the library of Carter Metropolitan C.M.E. Church.

The format for all training sessions included a brief devotion, an orientation or review, the presentation of the discussion topic, a question and answer period, group feedback, and closing prayer. Two areas of developing a model through Christian education to awaken the masculine spirit in the congregation were addressed during the training sessions. The subjects that were taught and discussed were: *Worship and the Masculine Spirit and Teaching and the Masculine Spirit.*

The participants were ten members of the Board of Christian Education Carter Metropolitan C.M.E. in Detroit, Michigan. In the CME Church each local church is required to organize a Board of Christian Education. Although the Board is made up of representatives from various auxiliaries at Carter, this core focus group consisted of the President of the Board, Director of Christian Education, General Superintendent of the Sunday School, Director of Evangelism, Director of the Christian Men's Fellowship, Director of the Lay Department, Minister of Music, Boy Scout Coordinator, a Sunday School teacher, and a lay leader. The congregation's youth, young adults, and adults were reflected in the composition of this group of members of the board so that no area of congregational life was excluded from the study.

Following is a summation of each of the eight sessions that will provide an accurate account of this Christian education project's implementation. A devotional period was led by members of the group at the beginning of each session.

The following areas were the curriculum that was used for the teaching:

- Session 1: Introduction of Project
Pretest and survey administered
Understanding the Masculine Spirit
- Session 2: Role of Christian Education in the church
The Role of the Board of Christian Education
In the C.M.E. Church
- Session 3: Restoring the Masculine Spirit in the church
- Session 4: Teaching to the Masculine Spirit
- Session 5: Worship and the Masculine Spirit
- Session 6: Evaluation of Worship service at Carter Metropolitan
Development of Masculine Spirit Emphasis Worship Service

Session 7: Posttest Administered and Discussed

Session 8: Discussion on Ways to Develop Masculine Presence at Carter Metropolitan

In Session One this writer welcomed the project participants and presented an orientation of the project. Everyone was given the Letter of Participation to read and Participant Agreement Form to sign. This researcher administered the pretest and answered questions that were asked by the participants. Eight of the ten participants attended this session. Five men and three women attended this session.

During Session Two this researcher led the group discussion for further inquiry. The focus of this discussion was the role of Christian education in the church. The role of the Board of Christian Education in the C.M.E. church was read from the spiritual and legal guide of the denomination known as The Book of Discipline. Most importantly what was discussed was the part each member of the board portrayed due to their particular ministry and office they held. The goal of this session was to enable the group to understand that Christian education should equip the laity and enable persons to grow as maturing Christians and to enhance spiritual formation in the church. The problem of the overwhelming lack of male participation in the church and the need for a meaningful Christian education program of developing an effective male ministry was discussed. Questions were answered by the writer at the end of the discussion.

The researcher introduced the discussion topic of Session Three, which was about restoring the masculine spirit in the Church. As with session one, eight of the ten participants attended this session. The two persons that were not present were the Lay Leader and the Boy Scouting Director for Carter Metropolitan C.M.E. Church. The

researcher then briefly reviewed the previous discussion on Christian Education and the problem of lack of male participation in the church and how through Christian education a model could be developed that would rectify the problem. The focus of this discussion was what can be done to awaken the masculine spirit in the congregation. The goal of this discussion was to cause the group to become aware of the lack of male attendance and participation in the church due to men feeling uncomfortable in church, men's needs not being met. Further the goal was what could be done to enable men to find their sacred role and learn to live the Christian life. The members of the group gave much feedback to the researcher. Questions were answered at the end of the discussion by this writer.

Session Four was held the same day. The researcher led the discussion on the topic of Teaching to the Masculine Spirit. The focus of this discussion was on reaching men with the gospel by being more effective in our communication. The goal of the discussion was to show ways to bring the masculine spirit to teaching. The researcher distributed a handout that demonstrated a variety ways of how to teach men. A sampling of the ways on how to teach men were: Men have a do it themselves mentalities so when teaching a lesson let them discover truth by making them think; Hands on experience is a way to teach a lesson to men. The use of props, tools or visual aids is highly effective; Object lessons should always be used when teaching men. Illustrations are powerful for leaving impacts on men; Men need dialogue. Lectures are restrictive and do not always leave open ways for discussion or debate so when teaching men allow a chance for candid, forthright dialogue; Masculine imagery and language should be used when teaching men. By using masculine themes such as courage, power, perseverance and

challenges among others, when teaching men, responses to the lesson being taught will again be more effective and have a greater impact.¹

The researcher taught and then led the discussion on the ways to teach men that were brought forth in the handout. Following the teaching and discussion the researcher used the Sunday school lesson from the previous Sunday to demonstrate how the variety of ways in the handout shown on how to teach men could be utilized to teach the lesson in order to better communicate to men. The title of the lesson was, “Abraham, Sarah and Hagar.” The biblical text was Genesis 21:9-21.” The lesson dealt with Sarah telling Abraham he had to get rid of Hagar and his firstborn son, Ishmael because they were interfering with their relationship with Abraham’s second born son, Issac. Abraham had some tough decisions and choices to make. The researcher led the group into seeing how this particular could be presented to men as “baby Mama drama” thereby capturing the attention of men in a Sunday school class.

The researcher received enthusiastic responses and positive feedback from the members of the group. The writer responded to questions that were brought forth from the group. The topic for the next session would be Worship and the Masculine Spirit.

Session Five was held September 29, 2007. A brief devotion period was held. The researcher gave a brief review of the previous topic of *Teaching and the Masculine Spirit*. Following the review she led the discussion on *Worship and the Masculine Spirit*. The focus of this discussion was what worship means to men and what can be done to allow the masculine spirit to dominate the worship service. The goal of the discussion was to offer practical suggestions that would lead to allowing the masculine element to be present in the worship service so that men would be attracted. The researcher gave

¹ David Murrow, *Why Men Hate Going to Church* (Nashville: Thomas Nelson Inc., 2005), 175-183.

handouts to the group on *Worship and the Masculine Spirit*. The researcher then taught from the handout and led the discussion on men and worship. Some of the suggestions that were given from the handout were: Showcase men by providing a setting whereby they can be displayed. Having all of the men set together or all wear a similar clothing item such as a tee shirt can be some of the ways to accomplish; Since men appreciate excellence, make sure the worship experience is of top quality; Men have shorter attention spans than women so make sure the service moves along; The types of music used during the worship service can capture the masculine spirit. and should be considered when planning the service.² At the close of this discussion, the writer responded to questions from the group. Positive feedback was received from the group.

Session Six was held on the same day. The researcher led a discussion of on ways to attract men to church through the worship service. The focus of the discussion was for the group to evaluate the worship service at Carter Metropolitan C.M.E.Church. The goal of the discussion was to upon evaluation of the Sunday morning worship service, receive suggestions from the group on ways to allow the masculine spirit dominate the service. Several suggestions from the group on developing a worship service format that would meet men's needs were presented and discussed.

The pastor had originated a male emphasis Sunday early on at her arrival at Carter Metropolitan. On the third Sunday of each month the men were seated in the front of the church. Men participated in the worship service by doing the morning Invocation and reading the scripture lesson for the day. It was decided by the group that Male Emphasis Sunday would be the worship service to be specifically targeted so as to allow the masculine spirit to dominate the service. The Minister of Music (male) suggested songs

² Ibid., 184-192.

that could be used for the opening hymn that would be specifically geared toward men and that would appeal to the masculine spirit. Those hymns offered were “Rise Up O Men of God” and “Onward Christian Soldiers.” He also offered to reevaluate the song selections the male chorus known as The Singing Men of Carter, rendered on that Sunday. We would include a Men’s Call to Worship Litany selected from *The Africana Worship Book* entitled, “Litany for Men’s Day.”³ The Hostess Board of the church, which served in the ministry of fellowship by bringing forth the weekly announcements and welcoming guests to Carter every Sunday morning, only had female members. It was suggested a male could serve as the host on that Sunday. Finally, it was suggested that there would be a time in the worship for bringing forth a subject geared toward the men that would be called, “Man of God’s Moment.” An order of worship was developed by the group (See Appendix C) and would be utilized by the pastor on Male Emphasis Sunday. The researcher answered questions and closed the session.

The final Sessions Seven and Eight were held October 6, 2007. The writer administered the posttest. After collecting the test sheets the researcher received from the group ways in which the masculine spirit could be developed in Carter Metropolitan C.M. E. Church through Christian Education from each of the roles the participants of the study have in the congregation. The posttest was discussed.

³ Valerie Bridgeman Davis and Safiyah Fosua, eds. *The Africana Worship Book* (Nashville: Discipleship Resources), 203.

Data Analysis

The subjects of this study were measured by means of a dependent variable known as a pretest. The data that was collected from the pretest and the posttest was analyzed to reflect the focus's group's attitudes and knowledge of their abilities to be more effective in teaching to the masculine spirit.

There were five Data Analysis Objectives. The *first* objective was concerned with this writer becoming aware of the subject's knowledge of the role of Christian Education in the church. She wanted to know if the subjects understood address the needs of the local church. The *second* objective had to do with this writer's efforts to learn from the subjects if they knew that the congregation of the local church should upon self evaluation and reflection, develop and promote programs of Christian nurture that will bring about spiritual growth and transformation.

The purpose of the *third* objective was for this researcher to ascertain if the participants knew that men in the church have become apathetic and disillusioned and to evaluate their awareness of male participation in the church in the church. She wanted to know if the research group knew that men coming together in the name of Jesus would make things happen for the overall good of everyone. The *fourth* objective of was concerned with this writer ascertaining if the subjects knew that presenting an environment where men can thrive and developing male leadership in the church should be a priority. The *fifth* objective had to do with the reasons Christian educators should be more effective in how they communicate in order to reach more men with the gospel.

A review of the data analysis showed different trends within the research group. In determining the participant's views of the role of men in society and in the church the analysis collected indicated they viewed the role of men in society as leaders and the role of men in church as leaders (See Appendix D)

The analysis of the pretest indicated four significant things about the research group in relation to teaching to the masculine spirit and restoring a masculine presence in the in the church. The *first* analytical indicator in the collected data was that in determining the participants' view that Christian Education should address the needs of the local church and do a self evaluation and self reflection of where they stand at present in the mission of the church the data analysis indicated the group strongly agreed the congregation should promote and develop programs that bring about spiritual growth and transformation. (See Appendix D).

The *second* analytical indicator in the collected data was that the group agreed more ministries needed to be developed in the church that would match the gifts and abilities of men. Male participation could be increased if the men of the church were not just presented with ministries that did not fit their skills and needs. The *third* analytical indicator in the collected data was that the group realized as Christian Educators, in order to reach men with the gospel they would have to be more effective in how they communicated. The *fourth* and final analytical indicator in the collected data was that music in the local church does not fit the tastes and sensibilities of men and that the worship service could be geared toward men (See Appendix D).

The group's knowledge of the role of Christian education serves in the church and the raising of the consciousness of the masculine spirit will aid this researcher in

bringing about a change in reinvigorating, recruiting and retaining men in the church. The researcher was lead to conclude the project was successful.

CHAPTER SIX

REFLECTIONS, SUMMARY AND CONCLUSIONS

The focus of this project was to study, research and then take action to educate the writer and others on what could be done to remedy the lack of participation, retention and recruitment of men in the church. Reaching men for Christ and calling them back to the church was the mission. The necessity for men to be not only in church but to have church inside of them is imperative. The writer felt the need to grasp the facts as to why men would not let God change their hearts. For men not to know the love of God is a tragedy to the writer. She was challenged to study, research, and take action to educate herself and others on what could be done to remedy the lack of participation, retention and recruitment of men in the church.

To focus on dealing with the masculine spirit of men in order to reconcile them to Christ was a challenge to this writer. Jesus did not have a problem getting men to follow him but in the church of today this is a magnanimous task. The writer felt the benefits reclaiming and reactivating the latent manpower of the church and retaining men in the kingdom of God were worth the challenge.

The personal journey of the writer brought her to a place where she was led to acknowledge the role men provide in the life of the church. As she ruminated over her life and how men of God had played such a valued part in her spiritual upbringing, the fact that men were lacking in Carter and other churches was a travesty to her.

The teaching to the focus group and the discussions that took place were a delight and encouraging to the writer. To discuss a problem, and have others want to help grapple with it was strengthening and confirmation that this project was not in vain. Seeing the group become aware that the problem of lack of male participation and attendance existed in Carter Metropolitan, and knowing they could be part of changing themselves and others again gladdened the writer.

The pastor had at one time established a Men's Sunday school Class. The teachers were two men that had united with the church under the new pastor's administration. The men had participated in the New Member's Class of the church and based on a spiritual gifts' assessment had shown to have the gift of teaching. The class had started off with great interest but over a period of time had died off due to lack of class members and the disinterest or disheartening of the two male teachers. The class at the time of the research was inactive. The Sunday School Superintendent, who was part of the focus group after the training sessions considered resuming the class. The Superintendent approached a younger male to get his commitment to become a Sunday teacher for the class. She also wanted to set up teacher training sessions that would incorporate teaching methods on how to teach men based on how their particular learning styles.

At the 2006 General Conference of the CME Church an imperative went out that one of focuses for the next quadrennial would be bringing men back into the church. For the first time ever in the history of the CME Church a Men's Department was added to the national departments of the church. A secretary of the Men's Department was elected. One of the actions the secretary brought forth was for a Men's retreat that would take place in each region of the CME Church. The Third Episcopal District of the CME

church's Michigan-Indiana Region held its first ever men's retreat and the goal was for 100 men to attend. Carter Metropolitan was assessed ten men to be a part of the retreat. As a result of the teaching from the training sessions on what men want in church, the men that were part of the study enlisted ten men from Carter to attend the retreat.

This researcher saw change take place in the way she teaches her new members' class. She is more aware of listening to the men that have joined the church as to how they view church and their participation in the church. She questions the men more in what can the church do to give men a new understanding and appreciation and desire to live a more spirit-filled life. She is assessing more her selection of persons for leadership roles and the appointment to positions of leadership as they become vacant. The writer wants to work more with women and helping them to understand and appreciate the masculine spirit and how this knowledge will help them become more effective in reaching and retaining men in the church.

When the writer reflects on this project she likens it to the life cycle of the butterfly. First, there is the cocoon in which the birth takes place and nurturing begins. We do not know what is taking place inside the cocoon we just know that progress is being made and what is inside will one day breakthrough. The butterfly struggles to make itself outside of the cocoon. It takes time to force the body through and from the outsider watching it could appear it will not happen. Perhaps on the inside the butterfly is feeling the same way. The struggle is arduous and sometimes giving up seems an option. Yet, the butterfly realizes it has something to give to the world.

Secondly, the caterpillar journey in the life of the butterfly begins when it pops out of the cocoon. It first crawls on its legs and is rather thin but then it starts getting

nourishment and is able to grow. The project came out of the cocoon and began its journey. The research was the crawling stage. Finding the reasons why men were not in church and developing a model that would be used to bring men back to the life of the church was tedious yet illuminating all at the same time. The implementation of the project was the nourishment stage, because the writer had to gather together all of the participants and convince them of the need for men in the church. She was greatly pleased to see the interest in which the group took in identifying reasons why men were not in church and readily want to take part in developing ways to rectify the situation.

In conclusion, the writer's project now becomes a butterfly. The form of the caterpillar now fades and out of its shell a butterfly comes fluttering out. It has gone through the cocoon phase of nurturing and the caterpillar phase of growing, now it is ready to fly. The model to awaken the masculine spirit in the church has been developed. The participants are ready to utilize the lessons that were taught as to how to reach men by using the tools they were given.

Carter Metropolitan CME Church will be blessed with the knowledge gained to bring about growth in the participation of men in the ministries of the church as well as in membership. Not only should Carter grow but the writer would like to see the model implemented in the entire Christian Methodist Episcopal Church.

APPENDIX A
LETTER OF PARTICIPATION

LETTER OF PARTICIPATION

Carter Metropolitan CME Church
1510-12 W. Grand Blvd.
Detroit, MI 48208

Date: September 15, 2007

To: Members of the Board of Christian Education

From: Rev. Faith A. Allen

Subject: Participation in Board of Christian Education Training Project

Scriptures: Psalm 1:3 (NIV) and Matthew 4:19

Dear Members of the Board of Christian Education:

In January of 2006 I enrolled into the Doctor of Ministry program at and I am in the process of developing a project in accordance with the requirements of (UTS) Doctor of Ministry Degree Program, Dayton, Ohio. After prayer and reflection, I have focused my project on helping the Board of Christian Education become more effective in their roles of equipping the laity, enabling persons to grow as maturing Christians and to enhance spiritual formation in the church. Within the past three years, our church membership is increasing and ministries are beginning to grow. Yet there is overwhelming lack of male participation in the church. The loud and clear call is for a meaningful Christian education program of developing an effective male ministry for the Church

Keeping in compliance with the requirements of UTS, only persons who are part of the Board of Christian Education at Carter Metropolitan are allowed to participate in the project training and the participants must be members of Carter Metropolitan.

Please complete the attached Preliminary Forms and the Agreement Form to confirm your participation in this project. After, training is completed; please complete the Post Training Survey. In addition, the agreement will assure that all information shared will be kept confidential.

Thank you for agreeing to share in this project with me.

PARTICIPANT AGREEMENT FORM

I, _____, have
agreed to participate in the implementation and training of the Doctor of Ministry Project
at Carter Metropolitan Christian Methodist Episcopal Church in Detroit, Michigan. I
understand and agree that my name will not appear in any documents or writings by the
Project Facilitator without my permission.

APPENDIX B
PRETEST & POSTTEST SURVEY

PRE-SURVEY

PRELIMINARY SURVEY AND NEEDS ASSESSMENT FORM

In an effort to make our Christian Education Ministry develop and promote programs that will incorporate means and modes that will reinvigorate, recruit and retain men in the church , your help is needed by completing this survey. Thank you in advance for your cooperation.

Gender: Male Female

Age: 15-25 26-35 36-45 46-55 56-65
 66-75

Education: ☐ Middle School ☐ High School ☐ Some College
 ☐ College Graduate ☐ 5 year +

Number of years at Carter Metropolitan CME Church:

0-5	6-10	11-20	21-30	31+
-----	------	-------	-------	-----

Number of years in leadership position

0-5	6-10	11-20	21-30	31+
-----	------	-------	-------	-----

How often do you attend Sunday Services:

How often do you attend other activities and programs?

What are the other programs?

What do you see as the role for men in society?

What do you see as the role for men in the church?

Why do more women attend church than men?

Why is there a need for men in church?

Is there an overwhelming lack of male participation in church?

 Yes No

If yes, when? _____ Where? _____

Pre-Training Survey Form

Read each statement; then circle the number that best describes your situation

1= Not at all, 2= Somewhat, 3= Mostly, 4= Definitely

- | | |
|---------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 2 3 4 | Christian Education should address the needs of the local church to do self evaluation and self reflection of where they stand at present in the mission of the church. |
| 1 2 3 4 | The congregation of the local church should upon self evaluation and self reflection, develop and promote programs of Christian nurture that will bring about spiritual growth and transformation. |
| 1 2 3 4 | I understand that one of my primary roles as a teacher is to model the Christian faith to the best of my ability. |
| 1 2 3 4 | Men in the church have become apathetic and disillusioned. |
| 1 2 3 4 | The local church should present an environment where men can thrive. |
| 1 2 3 4 | I know that people prefer different learning styles and I am able to incorporate these different styles into my lesson plan. |
| 1 2 3 4 | I use a wide variety of methods in my teaching and I am able to adapt them to the preference of my class. |
| 1 2 3 4 | I can help others make connections between their experience and the Bible and the Christian heritage. |
| 1 2 3 4 | The way I teach is aligned with my understanding of God, Jesus, the Holy Spirit, and the church. |
| 1 2 3 4 | I know I have the power to influence others and I use this power wisely. |
| 1 2 3 4 | In order to reach men with the gospel, I must be more effective in how I communicate. |
| 1 2 3 4 | More ministries need to be to be developed in the church to match the gifts and abilities of men. |
| 1 2 3 4 | Developing male leadership in the church should be a priority. |

- 1 2 3 4 Music in the local church does not fit the tastes and sensibilities of men.
- 1 2 3 4 More men only gatherings need to be promoted.
- 1 2 3 4 I match my teaching methods to the learning styles of my group.
- 1 2 3 4 Worship services can be geared to men.

POST-SURVEY

Read each statement; then circle the number that best describes your situation

1= Not at all, 2= Somewhat, 3= Mostly, 4= Definitely

- | | |
|---------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 2 3 4 | Christian Education should address the needs of the local church to do self evaluation and self reflection of where they stand at present in the mission of the church. |
| 1 2 3 4 | The congregation of the local church should upon self evaluation and self reflection, develop and promote programs of Christian nurture that will bring about spiritual growth and transformation. |
| 1 2 3 4 | I understand that one of my primary roles as a teacher is to model the Christian faith to the best of my ability. |
| 1 2 3 4 | Men in the church can be reinvigorated in the church. |
| 1 2 3 4 | The local church should present an environment where men can thrive. |
| 1 2 3 4 | I know that people prefer different learning styles and I am able to incorporate these different styles into my lesson plan. |
| 1 2 3 4 | I use a wide variety of methods in my teaching and I am able to adapt them to the preference of my class. |
| 1 2 3 4 | In order to reach men with the gospel, I must be more effective in how I communicate. |
| 1 2 3 4 | More ministries need to be to be developed in the church to match the gifts and abilities of men. |
| 1 2 3 4 | Developing male leadership in the church should be a priority. |
| 1 2 3 4 | Music in the local church should fit the tastes and sensibilities of men. |
| 1 2 3 4 | More men only gatherings need to be promoted. |
| 1 2 3 4 | I am willing to match my teaching methods to the learning styles of men. |
| 1 2 3 4 | I am willing to gear our worship services to men. |

POST TRAINING SURVEY AND EVALUATION FORM

As a result of the training, do you feel the local church should present an environment where men can thrive?

1. Yes ___ No ___

Comments: _____

2. As a result of the training, do you feel that you will be more effective in your teaching to the masculine spirit? Yes ___ No ___

Comments: _____

3. Or, do you still feel that you need more training? Yes ___ No ___

Comments: _____

4. After the training, do you understand your role as part of the Board of Christian Education? Yes ___ No ___

Comments: _____

5. Was the training beneficial to you? Yes ___ No ___

Comments: _____

6. Were the participant's needs addressed in the training? Yes ___ No ___

Comments: _____

7. Do you feel that the church will benefit from the training? Yes ___ No ___

Comments: _____

APPENDIX C

ORDER OF WORSHIP FOR MALE EMPHASIS SUNDAY

ORDER OF WORSHIP FOR MALE EMPHASIS SUNDAY

**Today is Male Emphasis Sunday
All males are asked to please sit down front.**

Call to Worship**Men's Litany****Opening Hymn****"Rise Up O Men of God"****Affirmation of Faith****Morning Prayer****Selected Male****Selection****Singing Men of Carter****Scripture****Selected Male****Ministry of Fellowship****Selected Male****"Man of God's Moment"****Selected Male****Selection****Singing Men of Carter****Sermon****Invitation to Discipleship****Doxology****Benediction**

APPENDIX D
PRETEST & POSTTEST DATA

PRELIMINARY SURVEY AND NEEDS ASSESSMENT FORM

Gender:	Male 6	Female 3							
AGE:	15-25	26-35	36-45	46-55	56-65	66-75			
EDUCATION:	Middle School	High School	Some College	College Graduate	Post Graduate				
Number of years at Carter Metropolitan CME Church:	0-5	6-10	11-20	21-30	31+				
Number of years in leadership position	0-5	6-10	11-20	21-30	31+				
How often do you attend Sunday Services:	Weekly	Once a Month	Twice a Month	Three times a month	Once or Twice a Year				
How often do you attend other activities and programs?	Weekly	Often	90%	Once a month					
What are the other programs?	Men's Ministry	Bible Study	Community Breakfast	Prayer Meetings	Church Conference	Youth Programs	Music		
What do you see as the role for men in society?	Leaders	Role Models	Providers	Mentors					
	8	2	1	2					

PRE-TRAINING SURVEY FORM

Questions	Not at all	Somewhat	Mostly	Definitely
Christian Education should address the needs of the local church to do self evaluation and self reflection of where they stand at present in the mission of the church			4	5
The congregation of the local church should upon self evaluation and self reflection, develop and promote programs of Christian nurture that will bring about spiritual growth and transformation.			3	6
I understand that one of my primary roles as a teacher is to model the Christian faith to the best of my ability			2	7
Men in the church have become apathetic and disillusioned	1	4	3	
The local church should present an environment where men can thrive	1	1	1	5
I know that people prefer different learning styles and I am able to incorporate these different styles into my lesson		1	4	4
I use a wide variety of methods in my teaching and I am able to adapt them to the preference of my class.		2	3	4

PRE-TRAINING SURVEY FORM

I can help others make connections between their experience and the Bible and the Christian heritage			1	4	4
The way I teach is aligned with my understanding of God, Jesus, the Holy Spirit, and the church.				4	5
I know I have the power to influence others and I use this power wisely.				5	4
In order to reach men with the gospel, I must be more effective in how I communicate				1	7
More ministries need to be to be developed in the church to match the gifts and abilities of men.	1		1	3	4
Developing male leadership in the church should be a priority.				2	7
Music in the local church does not fit the tastes and sensibilities of men.	2		3	2	2
More men only gatherings need to be promoted.	1		1	1	6
I match my teaching methods to the learning styles of my group.				4	5
Worship services can be geared to men.	1		2	3	3

Post Training Survey

Questions		YES	NO	Comments
As a result of the training, do you feel the local church should present an environment where men can thrive?		7		
As a result of the training, do you feel that you will be more effective in your teaching to the masculine spirit?		7		
Or, do you feel that you need more training?		7		
After the training, do you understand your role as part of the Board of Christian Education?		7		
Was the training beneficial to you?		7		
Were the participant's needs addressed in the training?		7		
Do you feel that the church will benefit from the training?		7		

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